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THE

MISSIONARY HERALD.

VOL. XCIV. — SEPTEMBER, 1898. — NO. IX.

THE fiscal year of the Board closes August 31, but the books are kept open as usual the first week in September to receive sums of money designed for the year. There will be several days in which our friends can act with generous giving to our work when this number of the *Herald* is received. Month by month the Board has stated its need of help in order to carry on its work. With intense feelings of the necessities the story has been told until words fail us to say more. One thousand churches or individuals to give $100 each is the need! One man has started the movement with $1,000. See the *Congregationalist* for August 11.

The Books Closed.

A MISSIONARY in China gives an example of what he calls Chinese humanity. When passing along a street of a city he came upon a crowd and found that a man about fifty years of age had fallen in the street to die — no uncommon occurrence there. The crowd stood around the poor man, shouting and cursing, when one person called out, "Haul the fellow into the gutter and do not let him die in the middle of the street, blocking up the way!" The missionary was obliged to pass on, but returning an hour later, he found the man in the gutter dead, a fan over his face, and two candles burning at his feet, with the design of lighting the soul — whither they did not know. There the body lay until night, and the people passed by unaffected by the sorrowful sight.

Chinese Callousness.

RECENT letters from Canton report considerable interference with missionary work owing to the plague which is again ravaging that part of China. It is estimated that there have been more than 200 deaths per day in Canton and the disease is still on the increase. Several of the mission schools have been closed and a few of the chapels. The chapel of the American Board was still open for daily preaching according to last reports, though many had the feeling that it was dangerous to bring any company of people together in one place. Some of the parents of the students in the training school became anxious and took away their children, whereupon the whole school, including the teacher, wanted to leave. It was decided to move the school across the river, and there, in comfortable quarters, it was being carried on. Our girls' school is almost entirely deserted. It is a very trying time, and the difficulties are none the less on account of the superstitions of the people.

Plague at Canton.

WHATEVER may be the result in our finances at the close of the year, the Board will not in any proper sense be in debt. The constituency of the Board will be the debtor. If we could find a thousand persons, or better still, as many churches, who would say, *I am responsible*, in five days from the time this is read the burden on the Board would be removed. Please get the letter of Colonel Hopkins, printed in the *Congregationalist*, August 11, and ponder what it says.

Who is in Debt.

AN incident is reported from Madura illustrating the strange want of courage on the part of the people in following their convictions. A young man in the employ of an English government official took advantage of the absence of the Englishman to worship his own Swami. He and others were engaged clandestinely in their religious ceremonies, when, unexpectedly, the officer returned and in sudden anger kicked over their idol and trampled upon their offerings and scattered the worshipers, including one person who was regarded for the time being as a god incarnate. Whereupon the young man said to his grandmother, "What kind of Swamis have we got that they are afraid of an Englishman?" The worship of many gods has undermined the courage as well as the morals of the myriads of India, who though they scoff at their gods yet continue to worship them.

Scoffing yet Worshiping.

"THE Queen of the Isles" is the name of the vessel that is to bear supplies and reinforcements down to Micronesia, starting on its voyage the early part of August. It is a new craft, just built on the Pacific coast, and is to engage in trading among the islands, under the command of Captain Hitchfield, once a mate on the "Morning Star." We have to express our special thanks to the Jaluit Society of Hamburg, with whom Captain Hitchfield is associated, for the courteous way in which they approved the plans named above.

For Micronesia.

"YE shall be a delightsome land" is the chosen motto of the Bible Lands or Turkish Missions Aid Society. We present here a brief section from the Annual Report of the society, which will illustrate the hearty co-operation and valuable financial aid which have come for the work among the orphans of Turkey: "Our efforts have been largely devoted to Asia Minor with its twofold need — provision for the orphanages and support for the faithful but impoverished native laborers in the gospel. Generally speaking the orphanages have settled down to an orderly arrangement in their work, each center having its own sources of supply. Some are definitely undertaken by committees in Switzerland, others by like bodies in Germany, in America, and in Great Britain. Those orphanages, founded and superintended by the missionaries of the American Board, have upwards of 4,000 inmates, and it is to these we distribute and allocate the funds intrusted to our care. The list for the past year includes orphanages at Aintab, Bitlis, Diarbekir, Erzroom, Harpoot, Mardin, Van, and Zeitoon, and we are glad that by the pages of our magazine direct information of these is constantly given to subscribers."

Co-operation in Orphan Work.

Financial.

Before another financial statement can be made the books will be closed for the year. The figures given below bring to us unspeakable distress, not because the work is failing in itself, but because the supplies for the work are so much below the absolute need. We look foward with foreboding, for, having done such violence already in reducing the work, we know not what we can do next. Around this world of ours, where our brothers and sisters are toiling in faith, this number of the *Herald* will carry sadness.

The regular donations

From the churches and individuals for the month of July amounted to	$29,829.97
The legacies amounted to	24,003.07
Total for July	$53,833.04
For eleven months of the fiscal year the regular donations have amounted to	$353,635.20
The legacies have amounted to	159,598.44
Total for eleven months	$513,233.64

Aside from the above there was received for the debt in July $276.50; and within the eleven months $25,133,48.

The receipts for special objects in July amounted to $1,358.84; and for the eleven months, $24,215.79. These gifts for *special objects*, which so many desire to make, do not help the *regular work* of the Board, which is the most important.

The Board needs $100,000 extra before its books close. If every subscriber of the *Herald* in reading this would at once give or raise from five to fifty dollars the case would be settled. Read the *Congregationalist* for August 11, and frankly answer its editorial question. Another appeal? No; but a statement of fact, which self-respect compels us to make and others to heed. We should be guilty before the missionaries who suffer, and before the churches, who will suffer also, if we did not state the facts in the case.

Comity and Economy.

The war with Spain, which we trust is now drawing to a close, has called the attention of American Christians to the Philippine Islands, Cuba, and Porto Rico as fields providentially opened for missionary enterprise. One of the most interesting and hopeful movements, and one of the first of its kind, has been a conference of the leading missionary boards in the United States, with a view to a division of the work in these countries in accordance with the laws of Christian comity and the economy of money and forces. With the purposes of such a conference the American Board is in most hearty sympathy and rejoices greatly in the movement. It is but the furtherance of a spirit which has long pervaded the councils of several of our missionary boards. Special committees from the several boards are now investigating the questions involved within these fields. The conference, recognizing the work already being done by the American Board in Spanish territories, agreed to leave the Caroline Islands to its exclusive care. The inquiry was raised, however, whether the present equipment of the Board in the Pacific Islands would not warrant its beginning in due time work in the Ladrone Islands. This will be a subject of careful investigation.

Healing Body and Soul.

Rev. J. C. Hoare, now the English Bishop of Hong Kong, narrates a remarkable incident illustrating the way in which medical work opens the way for evangelistic success. There came to the hospital at Ningpo an opium smoker who wished to be cured of his habit. As he was waiting his turn to see the doctor, a native preacher was telling the story of Christ dying as the atonement for our sins. Suddenly the man cried aloud, "Why, that is exactly what I want!" After further instruction he accepted the gospel in all its fullness, but before his baptism he said, "I cannot be baptized alone. I have my old father living in the country far away." He sent for his father, who responded quickly to the gospel message, and the two were baptized in the church near the hospital. On starting for their home the younger man said, "I cannot but tell my friends and neighbors about Christ, but I would like an evangelist to go and help me. Have you one who can go with me?" Mr. Hoare sent a young native student just out of the training school. Two years after this Mr. Hoare went down to the home of these converts, and was the first European ever to set foot in that city, and there he found these two men and the native preacher who had labored so faithfully that as the result of their labors he baptized thirty-seven converts on the first Sunday he was there. At the present time they have a strong church, numbering over 700 baptized converts, with two native pastors, the people contributing liberally to their support.

Caste Yielding.

Those who know about caste in India know with what utter rigidity the lines are maintained separating one caste from another. No transfer was possible in the olden time. But India is moving. The Christian civilization which has touched her borders, and has penetrated to the interior, is modifying the ancient customs, and caste even is yielding in certain particulars. Mr. Zumbro, of Pasumalai, reports an attempt recently made to perform certain rites over some pariahs whereby they might be admitted within the pale of Hinduism, and at a meeting of Brahmans held to consider this matter it was decided that such action was in accordance with the Vedas. Mr. Zumbro exclaims, "Shades of Brahma! What would the old priests of a generation ago say if they knew of such things!" Mr. Zumbro refers to the historical fact that when the Romans found that they could no longer successfully oppose the Christians, they began to imitate them, and this was the last stage before the acceptance of Christianity by the nation. May this be the case in India.

Silent Influence.

The indirect and silent influence of the missionary's life and even death is illustrated by the following incident: Four years ago the Rev. M. A. Crawford died at Hermosillo, Mexico, and was there buried, no missionary taking his place. Upon his monument were cut the words in Spanish, "I am not ashamed of the Gospel of Christ." Dr. Eaton recently visited the grave and found this statement carefully written upon the wooden cross of a Spaniard whose grave is near by. A peddler of groceries among the ranches of the State says that there are ten or twelve places on his circuit where there are groups of believers who gladly receive the tracts he carries.

Cheering and Christian.

What a splendid letter it was, and it came like a fresh breeze of comfort. It will stand by us many days when some of our letters are buried in oblivion. This is part of what it says: "The *Missionary Herald Extra* and the August number, just received, have given wife and I warning that the Lord's money should be sent to help on the Lord's work. . . . I am a traveling man, but my Bible and the *Missionary Herald* go with me, and the *Herald* only leaves me when I have read it through and a new one takes its place. Wife and I believe that a tenth of our income belongs to the Lord. When I read of the great need of means it seems as if 'the redeemed of the Lord' *would* give heed to the pleadings of those who have been sent into other lands to make known the riches of Christ to those who know him not. The Master's richest blessing be to all the members of the Board, for the Lord has called you to no easy place." Thank you, brother!

Punishing the Gods.

Notwithstanding all the superstitious fears which the Hindus entertain concerning their gods they sometimes scoff at them and treat their idols most disrespectfully. During the recent famine the people have prayed most humbly before their images, hoping for rain and for food, but their faith in these deities was in many cases completely shaken. The following incident is narrated of the people of Aurungabad in Western India: "The Hindus had hired Brahman priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks they resolved to punish the gods, who had received costly offerings without giving them the looked-for blessing in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temples with thorns. In others they filled up the temples with water and blocked up the doors, so that the idols may shiver in wet as a punishment for keeping their fields dry."

One Man's Work.

The work of one man and his wife in the Foochow field, in a territory with a population of 300,000, is vividly sketched in these words: "I am not going to attempt to describe the different branches of work in which we are engaged, for you might become bewildered. I will simply say in general that there are in our care one theological seminary with 22 young men, 5 churches with a membership of about 500, 110 of whom joined last year, 4 chapels, 10 day schools with about 250 pupils, both boys and girls, 3 women's classes with about 40 women, and a little boy and girl, aged respectively one and a half and three years, the equal of whom we have never before seen.

"We are almost through with the second communion season of this year. Last Sunday at Au Ciu I received into the church 8 persons, the Sunday previous at Au Iong Die, 6, the week before at Ha Puo Ga, 12, the week before that at Geu Cio Dong, 14. Next Sunday at Sang Tung Gio there will be 5 or 6 more to enter. Since the first of January 65 have united with these five churches in this station. The sacrament of the Lord's Supper was observed 25 times in these five churches last year. On only two occasions were there none to unite with the church."

THE Ladrone Islands, to which attention has been called of late, are a group of some fifteen islands in the Pacific Ocean north of the Carolines. The name signifies the "Islands of the Thieves." The official name is "The Mariana Islands," from Maria Anna, widow of Philip IV of Spain. The group has been a Spanish possession since 1668. At that time the population was estimated from 40,000 to 60,000 people. Of late years the estimated population has been from 8,000 to 12,000. We understand that only four of the islands are inhabited; the largest and most southern is Guahan, recently taken by the United States. There is a mixed population in these islands, miserably poor and wanting in energy. Very little has been done for their intellectual improvement and practically nothing for their spiritual improvement. A few schools once established have now fallen into decay.

Ladrone Islands.

MISSIONARIES are sometimes accused of exaggeration when they report the loosening of the hold which Hinduism has had upon the people of India. Yet the Hindus themselves admit this. A Hindu paper, the *Amrita Bazar Patrika*, as quoted in the *Indian Witness*, says concerning an address of Dr. Macdonald on "The Decline of Hinduism": "We agree with Dr. Macdonald that our social system is dying; that caste is losing its hold on the Hindu mind; that Hindus are getting to be more selfish. It is also true that the Hindus have become more indifferent about religion than ever their forefathers were." Is not this the time when their ancient faiths are being overthrown, and they are looking for something better, to give to the Hindus the gospel of the Son of God?

The Decline of Hinduism.

THERE are those who say that the religions of the heathen are good enough for them, and that it is useless to disturb them in their opinions and practices. How does this sound in view of a statement made by a Belgian missionary upon the upper Congo, who says that on a market day there it is customary to take prisoners of war up and down, with marks on their naked bodies, showing the parts the purchasers have selected as soon as the bodies are cut up. The object is to attract purchasers, and when the best parts are sold the prisoner is killed. One case is mentioned in which no purchaser could be found for the man's head, and the buyers of the arms and legs became impatient, and these were accordingly cut off, and the vender proceeded with his search for a purchaser of the head. Is there no need of Christian teaching on the Congo?

Cruelties of Heathenism.

IT is a common saying that "revenge is sweet," but the Chinese seem to think that it is even sweeter than life. Among them it is not uncommon for a person to commit suicide because his death in this way will be a great inconvenience or injury to another person whom he hates. It is a strange way of spiting another. A singular story is told, by a writer in the *North China Daily News*, of two Buddhist priests between whom there was a serious difficulty. Now, if the matter had been one which was to go before the courts each would have felt that he must get to the magistrate before his opponent did, in order to present the first bribe, and so prejudice the judge in his favor; and these two priests imagined that the court above was like the courts below, and so one of them committed suicide

Chinese Revenge.

with the thought that he could thus in the other world get in his charge against his enemy. When the other priest heard what was done he took a still larger dose of opium in order that he might get there first. These two men actually were brought before the missionary in what seemed to be a dying state, but by vigorous measures their lives were saved, and the motives which led them to attempt suicide were then revealed.

We raise the query how many churches there are of our faith and order which might not have the experience indicated by this portion of a letter just received: —

A Pastor's Experience.

"In reply would say that —— church has turned over a new leaf. My predecessor told me that —— congregation was only able to contribute to three societies. I said nothing, but went to work. I presented the matter to my people carefully and earnestly, and then asked them to come prepared to contribute to one or the other society on each Communion day.

"We have received seven new members into the church since the first of the year, and expect several more by July. When we get fully awakened we will be able to do still better. We need the baptism of God's Spirit upon us."

Self-Support Illustrated.

The policy of self-support made practical upon the mission field is well illustrated in a report of Euphrates College, just received from President Gates. Every one will remember that the Harpoot field suffered more severely from the massacres than almost any other part of Turkey. In spite of this fact and the terrible poverty which prevails there, Dr. Gates reports 895 students in all departments of the college. But what is of supreme interest is the fact that he has taken $1,826 for tuition and $1,298 for board of pupils. When we bear in mind the fact that $26 pays the full board for a year of a boy and $22 does the same for a girl, the real value of the amount received becomes more apparent. It is intensified, however, when we know that the price of a day's wages there for a strong man is from fourteen to twenty-two cents, he boarding himself. The large amount received by the college shows that people are ready to pay for privileges received, the value of which they appreciate.

THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN.

BY MRS. WILLIAM H. GULICK.

During the past year, while the thought of possible war has agitated every mind, the work of the Institute has continued quietly and successfully. Three months ago the news was flashed over the submarine wires that the end of all the discussion was not to be a peaceful arrangement of the Cuban difficulties, but war between the United States and Spain. This possibility had been in mind for a long time, and Minister Woodford had been consulted as to the safety of Americans in Spain should war be declared. He thought it would be necessary for them to leave.

I was in Washington the eventful week of the declaration of war, and called upon the Spanish Minister, Señor Polo y Bernabé, and asked his opinion. At first he said that no American pursuing his daily avocation would be

molested. When he learned that we were Protestant missionaries he said, with a peculiar expression on his face, "I am afraid Yankee and Protestant are rather a bad combination," and said it would probably be necessary for us to leave for a time.

HOUSE IN BIARRITZ, FRANCE.
Occupied by the International Institute at present.
All the students except the Senior Class are in the group.

The mission in San Sebastian had not been idle. In view of the possibility of leaving, it was planned to transfer the whole school from San Sebastian to Biarritz, an English watering place, about an hour by train from the French frontier. The transfer was successfully made, and with no excitement

on the part of the students, or even the inhabitants of San Sebastian. It is true, however, that in one of the churches a *Te Deum* was sung after the house was closed, as the priests supposed that the city would now be freed from the heretical taint of Protestantism. To their amazement the preaching services and day schools went on without interruption, rooms having been secured in another part of the city.

It was remarkable that all the students, the Spanish teachers and servants went to Biarritz with the mission. Parents and friends and members of the congregations in all the stations have been loyal so far as we know. Two students who were to go to Madrid in June, to be examined in the School of Pharmacy connected with the Madrid University, were, of course, obliged to go alone. We were afraid the strong anti-American sentiment might prejudice the professors against the pupils of "Yankee Protestants;" but the girls were undaunted, and, to our great joy, passed the examination successfully. One who was to be examined for the degree of B.A. went to the institute of her native city rather than risk failure in San Sebastian, where we were so well known. Public examinations were held in Biarritz at the close of the academic year, to which many English and French residents were invited. The French ladies were especially interested, and one remarked that she had never seen a school so "bien installée."

These months have been most difficult and soul-stirring for the missionaries, and they have shown wonderful tact, skill, courage, and patience. The experiences of the last few years (which have been varied and almost romantic) lead us to believe that this work has been begun, carried on, and now preserved for some grand purpose. Today the need of "poor Spain" is education — Christian education. Books — not bullets — will bring about the uplifting of a nation, and we are now pledged to carry on the work which Christian hearts have sustained so loyally.

MRS. ALBERT BOWKER.

BY MISS ABBIE B. CHILD.

THE death of Mrs. Albert Bowker, at her home in Newton, July 27, removes from our midst one of the strongest personalities in our foreign missionary work. Although the first woman's society organized for foreign missions was the Woman's Union Missionary Society in New York, it was through Mrs. Bowker's influence that the first one was formed in close connection with existing Mission Boards. In its early days it was largely through her enthusiastic loyalty to the American Board that the most perfect harmony was established between the two organizations — a harmony which has remained unbroken till the present time. It was in her mind that the system of organization was conceived which has proved so great a strength to the Woman's Board, and which has been substantially followed in so many other women's societies. Her keen foresight grasped the possibilities of woman's work from its very inception, and with consummate tact and skill she roused the women in the churches, gained and retained their confidence. With un-

sparing devotion she nurtured the enterprise in its infancy, disarmed prejudice against it, proved its right to existence, and led it to unexpected success. She so demonstrated the advantages of working in denominational lines that the twenty-nine women's societies since formed in America have followed the same general plan.

Mrs. Bowker brought to the cause the unusual combination of keenness of intellect, rare executive ability, leisure, and ample means — all absolutely consecrated to her Lord and the promotion of his kingdom in the earth. Although her labor for foreign missions was perhaps the main work of her life, yet it was by no means the only one. She was one of the original members of Maverick Church in East Boston, and her devotion to its interests, as well as to the poor, the sick and sorrowing about her, was untiring. As president of the Woman's Union Maternal Association for nearly thirty years she became a great power among mothers and children. She has gone to her reward, and surely there could be no finer monument for any one than the beautiful work which so grew under her hand and whose beneficent influence extends not only to the uttermost parts of the world, but throughout eternity.

HENRIETTA B. WILLIAMS.

JUST before the August *Herald* went to press a message was received announcing the death of Miss Henrietta B. Williams of the Kalgan station in North China. At that time the particulars had not come to us. A letter has just been received from Rev. James H. Roberts, from which we quote concerning Miss Williams: —

"On May 30, the day that I arrived in Kalgan [from Peking, where the annual meeting of the mission had been in session], Miss Henrietta B. Williams of this station passed from earth to heaven. She had been sick with typhoid fever for eleven days. There had been several girls sick with the same disease in the Girls' Boarding School, and Miss Williams *mothered* them and gave her life for them. Mr. Williams arrived here from Peking on Saturday, the 28th. Mrs. Larson, a Christian Alliance missionary, whose home is in the Upper City of Kalgan, and Mrs. Soderbom, from Hsuan Hua Fu, were caring for Miss Williams as devotedly as any one could. There was *no doctor* but the Great Physician. On Monday, at 10 A.M., Miss Williams became conscious for some time, and we hoped it was the beginning of a recovery; but at about 11 P.M. of the same day her soul took its flight. The Chinese gathered in the chapel at 10 A.M. Tuesday, and we had a funeral service there, followed by a brief service at the grave. She was buried beside her mother, who died here early in 1897. The Chinese loved her and mourn her loss very much. We all shall miss her very greatly."

Miss Williams was born in Kalgan, China, her father, Rev. Mark Williams, having been a missionary there since 1866. Her mother, Isabella Riggs Williams, was of missionary stock from the Riggs family of our American Indian missions. From early childhood she had given herself to the missionary work, and with this end in view secured her education from the

Western Female Seminary and Oberlin College. She also spent a short time at the Moody Bible Institute in Chicago. Then for three years she taught in the Santee Normal Training School in Nebraska, and was appointed a missionary of the Board in May, 1893.

Our sympathies go out first of all to her father, who has thus been twice bereaved during the past year and a half, and also to this mission station in Kalgan, for by the death of Miss Williams the work for women and girls is practically at a standstill. Two new lady missionaries are needed at once — one for the Girls' Boarding School, the pupils of which were sent home on the 31st day of May because of the death of their teacher: and another to work for women, who are in such great need of knowing the gospel. Some one who reads this brief notice may feel inclined to say, "Here am I, Lord; send me." And some other one who cannot go personally may say, "Let me of my treasure send some one to take this place thus made vacant by death." Mr. Roberts in his letter adds: "We are greatly afflicted. Have patience with us. Shall we be reinforced, or shall the work die with us?"

THE HYMNS OF SYSTEMATIC BENEFICENCE.

BY REV. JAMES H. ROSS.

GIVING as a means of grace is a virtue, whose praises in English Hymnody began with its founder, Isaac Watts (1674-1748), the English Independent (Congregationalist).

When I survey the wondrous Cross

was written by Watts as a hymn for Good Friday, 1709. The author's title was "Crucifixion to the World by the Cross of Christ." It is the most popular and widely used of the seven hundred hymns that Watts wrote, "one of the four which stand at the head of all hymns in the English language." The last stanza expresses the primary, preliminary idea of self-consecration, the sense of gratitude for atonement: —

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!

Rev. Thomas Gibbons, D.D. (1720–1785), the biographer of Watts, published a hymn in 1784 on "Christ our Example." The first line was: —

When Jesus dwelt in mortal clay.

The author appealed earnestly for the expression of the grace of benevolence in beneficence: —

Let alms bestowed, let kindness done,
Be witnessed by each rolling sun.

In this hymn the following lines occur, which have become familiar: —

That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank!

Deacon John Taylor (1750–1826) wrote a hymn on "Christian Love," which contains the thought that we should show our love no less than our faith by our works. Its first line is: —

Father of our feeble race.

The second stanza opens with a question,

Lord, what offering shall we bring
At thine altars when we bow?

and the response in the third stanza is,

Willing hands, to lead the blind,
Heal the wounded, feed the poor;
Love, embracing all our kind;
Charity with liberal store.

Bishop Charles Wordsworth (1807–1885), of the Church of England, published an offertory hymn in 1862 which has gained great acceptance with compilers and religious assemblies. Its first line is: —

O Lord of Heaven, and earth, and sea.

It consists of nine four-line stanzas. The refrain throughout is that God is the giver of every good and perfect gift, and that his creatures are deeply in debt for providential blessings. In the seventh and eighth stanzas the truths are stated that in spiritual economy giving is receiving, that withholding impoverishes, and that God is a rewarder of the beneficent.

In 1831 Rev. William Croswell, D.D. (1804–1851), wrote a hymn for an anniversary of the Howard Benevolent Association of Boston. It was published in Boston thirty years later, or 1861. It has become well known. Its first couplet is: —

Lord, lead the way the Saviour went,
By lane and cell obscure.

Its concluding stanza contains the thought of disproportion between our gifts and our rewards. Giving little does not mean the receiving of an insignificant reward: —

Mean are all offerings we can make;
Yet thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward.

It is the best American hymn for missionary and charitable occasions. Bishop A. C. Coxe, D.D. (1818–1889), of Buffalo, entitled it "Hymn for Sisters of Mercy." He "ventured to give it a name suited to the present state of the church in which deaconesses and sisters of mercy are among other realizations of the poet's ardent hopes."

Is thy cruse of comfort wasting?

was written by Mrs. Elizabeth Charles (1828–1896), best known as the authoress of "Chronicles of the Schönberg-Cotta Family." Objection has been made that it is not in the strict sense a hymn. Nevertheless, it is so stimulating, so full of human sympathy, that both Bishop Bickersteth and Rev. W. G. Horder have included it in their British hymnals. It is found in

at least one American hymnal, "Richards' Songs of Christian Praise." Its leading thought is that doing for others is the best way of doing for one's self: —

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Bishop William H. How (1823–1897), of the Church of England, in 1854, published, as coeditor with the Rev. Thomas Morell, a volume of "Psalms and Hymns." One was an offertory hymn, which for twoscore years has been realizing a beneficent mission. Its Scriptural text was: Proverbs xix: 17, "He that hath pity upon the poor lendeth to the Lord." Its first line is: —

We give thee but thine own.

It consists of six four-line stanzas. The second stanza is a statement of Christian stewardship and the obligation of giving to God our first fruits: —

May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first-fruits give.

One stanza affirms the truth taught by Christ, that he is represented in the poor and needy: —

And we believe thy word,
Though dim our faith may be;
Whate'er for thine we do, O Lord,
We do it unto thee.

Lord of glory who hast bought us

is a hymn on almsgiving, which is thirty-four years old. It was written in 1864 and contributed to the hymnal of the Church of England, in 1868, by Mrs. Eliza S. (Dykes) Alderson (1818–). Her husband, the Rev. W. T. Alderson, was for some time chaplain to the West Riding House of Correction, Wakefield, England. It consists of five eight-line stanzas. Mrs. Alderson says that "it was the very strong feeling that a tithe of our income is a solemn debt to God and his poor, which inspired it." A kindred thought has been expressed by Archbishop Trench (1808–1886) in an extract from a poem on "The Law of Love," which has been used as a hymn: —

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share if we would keep
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love.

The supreme need of the missionary cause is an increase of proportionate, systematic beneficence. Notwithstanding the stringency of the times, occasioned by panic, depression in business, and war, signs are not wanting that the disposition to give is increasing. The gifts of the wealthy are multiplying, and the Tenth Legion idea in the Endeavor movement is accelerating in harmony with the ceaseless growth of the Endeavor Society in numbers and in power. Finney, the Oberlin evangelist, said that there had never been a singing revival. He overlooked the early and continuous history of Wesleyanism. There may be a revival of singing as related to the hymns of systematic beneficence. The resources of missions in money will be multiplied in proportion as "cheerful giving" becomes the sentiment of Christians and Congregationalists, and such giving is a dominating note in these and kindred hymns that have been considered. Let them be sung in Sabbath services, in church prayer meetings, in Endeavor services, and in missionary concerts and assemblies.

A MISSION AND ITS FUNCTIONS.

The American Board reports twenty missions and 102 stations. There is much reason to believe that few comprehend the relation of a station to the mission, or realize a mission's responsibilities and prerogatives. It will not be out of place to refer here to the way in which a mission does its work, and show the place the individual missionary holds in his station and mission. This may be of value to those who, on one hand, think that the missionaries are too closely supervised by the Prudential Committee, and those who, on the other hand, think the work of missions is managed by individuals alone without the joint responsibility of associates. It will also show the wide variety of work carried on by a single mission, and the multitude of ways employed to bring to the attention of the people Jesus Christ and his gospel.

Each mission is a complete organization in itself, a kind of republic whose membership is made up of missionaries only. These missionaries reside at different points within the mission, called *stations*. Usually the limits of the mission are the boundary of the country or region in which the mission operates, as, for instance, Japan; or it has an arbitrary boundary, set for convenience alone, as in Turkey, where there are four missions touching each other. A mission is carefully organized, with its constitution and by-laws, its annual meetings, made up of delegates from the different stations, and its secretary and treasurer, whose duties are clearly defined. Much responsibility is laid upon the mission by the Prudential Committee. Missionaries are appointed to the mission and the mission locates them, assigning their work. All requests for money grants or special action must first secure the indorsement of the mission before the Prudential Committee gives them serious consideration. Each member of the station is responsible to his station, and the station as a whole to the mission. The station reports to the mission and the mission to the Prudential Committee. An individual can appeal from the decision of his station to the mission and from the mission to the Prudential Committee, but this is seldom done. In most

cases the voice of the station and mission are final except when they ask for funds or propose plans for enlarging or changing work; then the entire question, with all the light the mission can give, is carefully considered by the Prudential Committee, where alone rests final authority.

All mission actions are reported to the Prudential Committee, which reviews them carefully, retaining for itself the right to reverse any and every vote. The fact is, however, that it seldom does so except in cases affecting the finances or some fundamental principle of mission policy.

Under the financial depression of the past two or three years the Prudential Committee has been compelled to refuse many reasonable requests of the missions because they involved the appropriation of funds which the Committee did not have to appropriate. Missions have shown themselves eminently wise in dealing with questions relating to the administration of their own affairs. Frequently their annual meetings last from a week to ten days, during which time, with the aid of committees, the entire work of the mission is brought under review, and in accordance with such careful investigation action is taken. It is, therefore, apparent that while the widest freedom is accorded to individuals in this work, each member of a mission has the advantage of the best wisdom and experience the mission affords to aid him in his own personal efforts.

As an example of what has been said and to further illustrate the scope of the work in a single mission, we refer to the Annual Report of one of the missions of the Board which chances to be before us as we write. This report covers eighty-three closely-printed octavo pages, and gives the impression throughout of most careful condensation. At the beginning is a map of the mission field, which covers about 17,000 square miles of territory and embraces a population of nearly four million souls. The work of the mission is classified under fifteen main heads and these are divided and subdivided. It is impossible to look over this report without being impressed with the wide variety of the work carried on by a single mission. Attention is first given to the mission force, its location and health during the year under review. Then the editor touches upon the lessons of the year, the "results," "reflex influences," etc., taking a broad view of the entire field and quoting extensively from different members of the mission. After this the varied work is taken up under proper heads and considered in detail. The condition of the forty-three fully organized churches of the mission, the efficiency and work of the 410 native agents, pastors, preachers, evangelists, catechists, teachers, etc., have their proper place, showing how the missionaries, the native churches, and the trained helpers have coöperated during the year, and under God have brought into the church on confession of Christ 748 new members. Then follow the Sunday schools, the methods used for holding the churches to their work, for reaching new places and as yet unreached classes of the mission, the itinerary work, the missionaries and the native agents. This report is peculiar in that space is given to the famine and plague conditions which have prevailed during the year, calling for special lines of work. The educational work of the mission is extensive and varied, from village schools to the high schools, and the mission theologi-

cal seminary. This section has many sub-divisions which cover each class of schools, including the industrial, and giving many particulars of individual institutions. The specific work among women, including the Bible women who go from house to house, the girls' schools, the special zenana work, and the many measures employed and plans inaugurated to reach the mothers and daughters of the land, has a large and important place in the report. Then comes the medical work with its dispensaries, its medical catechists, and its multitudes of patients coming to the physician for relief from bodily pain and often finding far more than they sought — relief and release from spiritual darkness.

Lest this statement seem to be too much burdened with detail we will add only one other feature to this report, that is, the publication or literary work of the mission. This covers the report of the weekly and monthly periodicals, that have a wide circulation among many non-Christians who get almost their only conception of Christianity from this source; also the circulation of millions of pages of special tracts and leaflets, etc., which have gone forth among all classes, as silent messengers of the gospel.

When we remember that these various departments are not subject to the caprice or peculiar ideas of any one individual, but are under the care and supervision of the mission, which is responsible for all, we can but feel that the work is wisely conducted. This report covers but one in the twenty missions of our Board, although all are not engaged in exactly the same lines of work in every particular. We get a fairer conception of the vastness of the work of the Board in all its missions and of the great variety of departments of work in each mission.

THE AMERICAN MISSIONARY.

[It is a pleasure to give to our readers this extract from the speech of Senator George F. Hoar, in the Senate, on Hawaii]: —

"Mr. President, I have regretted to hear in this debate some sneers at the missionaries and the sons of missionaries who have redeemed Hawaii, and who are now presenting her at the gates to the people of the United States. I know something about that quality. I know something of the New England missionaries and of the like missionaries from other parts of the country who, wherever, either in a foreign land or within our own borders on the frontiers, there has been a contest for civilization and Christianity and peace, have been in the front rank. I knew the fathers of these men in my youth, and I have watched their character and career ever since.

"All over the West, all over the South after the Civil War, almost before the first settler arrived with his measuring chain or his rifle on the frontier, the Methodist or the Congregationalist or the Presbyterian missionary is found in advance. The corner stone of the church precedes the corner stone of the cabin. There is not a story of true heroism or true glory in human annals which can surpass the story of missionaries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition,

family ties, hope, health, and wealth. No danger that stood in their way, no obloquy that deterred them.

Forth went the heralds of the cross,
No dangers made them pause;
They counted all the world but dross,
For their great Master's cause.

Through looks of fire, and words of scorn,
Serene their path they trod;
And to the dreary dungeon borne,
Sang praises unto God.

In all his dark and dread array
Death rose upon their sight;
But calmly still they kept their way,
And shrank not from the fight.

They knew to whom their trust was given,
They could not doubt his word;
Before them beamed the light of heaven,
The presence of their Lord.

"In this day of our pride and exultation at the deeds of our young heroes in Manila and in Cuba let us not forget that the American missionary in the paths of peace belongs to the same heroic stock, and is an example of the same heroic temper."

LETTERS FROM THE MISSIONS.

West Central African Mission.

AMONG THE CARAVANS.

WHILE there are vast opportunities for work on every hand in Africa, a recent letter from Rev. W. T. Currie gives a glimpse of a wide-reaching and fruitful service for Christ on the part of native evangelists who join the caravans on the way to the coast. He writes as follows: —

"We feel much encouraged by the work done in connection with our caravans to the coast. For six or eight weeks the evangelists are able to tell the carriers the story of Christ day after day. In times of temptation they can warn them and in times of sickness bid them trust in God. On the last journey food was scarce, and caravans were plundering the fields, with the result that nothing could be bought by the roadside, and those who went to the villages had to pay three and four times its normal price. The evangelists told our men to take care of their rations, do right, and trust God to provide for them. They then took another road, and were able to get plenty of food without distress; while those who plundered came inland very thin, and had also spent nearly all their earnings. Again some of the men were ill, and wanted to stop in camp while they sent off for help. The evangelists advised them to save their cloth, take a little quinine which had been provided by us, and look to God for help. They did so, and were better next day. A stranger from another caravan heard the gospel, and called the young men to explain it over at greater length, which they did.

He said, 'I am from the Nganguella. I am living in Bihe a free man. I have married a daughter of one of the chiefs; but no man has any money placed on me, and I owe nothing; hence I am free to act. Give me a letter, and when I return from the interior I will bring it to the white man and ask for leave to live at his village, so that I may attend school and learn their words; and then I will beg for two men to go back with me to my own country and make known those words to my own people.' A letter signed by the two young men was given him. This may or may not be the end of the matter, but it serves to show that the preaching in the camps tends to awaken noble impulses in the minds of others besides our own carriers.

"Of course the people in this part of the country are far from understanding the whole truth concerning Jesus Christ; but there has been a vast improvement during the past few years, and there is nothing like the deep ignorance concerning us and our aims and purposes, and concerning the words we preach."

TYPES OF CHARACTER.

A brief letter from Dr. F. C. Wellman, of Kamundongo, gives discriminating touch as to the diversified characters of the native evangelists, concerning whom a recent *Herald* made report: —

"In speaking or writing concerning Cituvika you feel free in using the very strongest words of commendation. He has been my own special disciple and helper, and I feel that I know him thoroughly. I often thank our Lord for providing me, in my great stress of work, with such a humble, faithful, efficient, and loving helper. Lumbo has solidity, Kolembi firmness, Sakamana alertness, Cinyuña power of speech, Samuenyo persistence, and Sanandi intellectual ability, but our Cituvika has all these, with a special unction and Christlike humility which have led me to love him as a son."

Zulu Mission.

THE WORK OF ONE SABBATH.

MANY people understand only imperfectly the variety of work that engages a mission station on the foreign field. The following sketch of a Sabbath at Adams, Natal, from the pen of Rev. F. R. Bunker, will help people to see the power of missionary life: —

"Sunday morning, the 17th, dawns bright and beautiful. I am up early, as there are three services which I must take today. Soon I see groups of our preachers passing by on their way to preach at the outstations. First a group of four, Daniel, a theologue, and Diamond, a Jubilee boy (for that is what we call the boys of the Training School), going to Davati down near the ocean, and with them Sibalo, a blind man studying in the Theological School, led by Mhlanganiso, a Jubilee boy from Gazaland, going to another place near the ocean. In a short time another group of four pass, a theologue and a Jubilee boy going to a church inland from here, and two theologues, recent arrivals, going to Isipingo. Other groups are going in all directions. Sibindi (courage), a station man, and a boy from Jubilee whose name you could not pronounce if I should write it, go to Kwetunzi (the shadow). Umduzani, the preacher of this church, with whom I alternate in preaching here, preaches at Entinyane today. Two men who started last night will preach at places far back upon the hills. One of the deacons sends his son to say that the locusts are in his garden and he cannot go to Golokodo River today. I send to ask Mr. Cowles to

send Muti of Inhambane and Mangeke of Lorenzo Marques, both Jubilee boys, to take that service. Mr. Markham, an independent American missionary, who is now teaching in the industrial department of the Training School and who is deeply interested in the work, will take charge of Golokodo and some other outstations, but cannot go today. In this way we supply fifteen regular preaching places. Twenty-four men are engaged in this work as lay preachers, some itinerating among the kraals. We plan to have the station men go out only on alternate Sundays, as they need to listen to preaching as well as to preach. Some of them cannot read the Bible, but they can witness to what Christ has done for them. The theological men stay at home by turns one Sunday in each month. We are today inaugurating a new plan in this department — having the Jubilee boys go out. Our plan is to have these boys come to me and be taught a lesson on some fundamental truth of God's word, and then on Saturdays take that lesson and teach it to the people in the inquirers' classes at the outstations. Eight places will be provided for in this way. The proper instruction of candidates for church membership, most of whom cannot read a word, is very important, and because of the scattered condition of the people very hard for the missionary to give. There are more than two hundred people in these classes seeking to enter the church. By this new plan we hope to reach them better than hitherto and to help the boys at the same time.

"At ten o'clock the boys from Jubilee Hall come marching down to the church four abreast, and the girls from Irelānd Home come up, and we have a nice little audience of about one hundred young people. The teachers of the schools also attend this service. I preach today on the way in which the Gentiles can enter into the inheritance of God's promises, Eph. 3: 6, and Eph. 2: 13. The truth has to be made very simple to them. There are three or four girls here today who came last week and are still wrapped in their blankets in lieu of other clothing.

"But here too are bright-eyed, intelligent boys, born and brought up in Christian homes and schools, and here on my right are a group of white teachers trained in the colleges of America. To provide spiritual food for all to the neglect of none is no easy task set for a preacher. But the gospel in its simplicity seems to interest all.

"At eleven o'clock this service is over and the students return to their schools. In another half-hour the people from the station gather into the church and I preach to them on Eph. 4: 30, warning them against lying, anger, deceitful dealing, and filthy talking (most prevalent vices among them), as hindering the work of the Holy Spirit in individuals and the church. They are good listeners, even though most are very ignorant. Here, as before, simplicity, practical illustrations, and personal application are sought for. You would be interested in the singing, which is often very sweet and usually in good time, though not led by an organ. There are about 150 people present; not as many as there ought to be, but many are absent working in the towns, and a large number come or stay away as it suits their pleasure. They are becoming 'civilized' from their contact with town people.

"In the afternoon at four o'clock we have Sunday school, with a usual attendance of 130 or 140. Dr. Bridgman is the superintendent, and a number of the missionaries and natives are teachers. They have been studying the Acts and today is review. The doctor gives a talk on the early life and journeys of Paul, and I speak of the place and circumstances of his writing his Epistles. It is a pleasure to hear the doctor talk Zulu. He was born here and talks like

the people. The boys and girls from the boarding schools have come in today, though the boys usually have a Sunday school of their own. It is inspiring to see such a large company of young people, for nearly all here are young.

"We do not have service in the evening, as the people live far from the church; and snakes, darkness and superstitious fear of witch doctors make it unadvisable to attempt to have one."

Madura Mission.

ENCOURAGEMENT.

A BRIEF view of the work at Pasumalai College, India, comes from Rev. W. M. Zumbro, one of the younger members of the mission: —

"The college classes are larger this year than last, about fifty-two in both classes. The high school classes are also larger than last year. The middle school is about the same, while the primary department is much smaller, due to the fact that the return of our missionaries has made it possible again to start the station boarding schools, so that the small boys who formerly came here are now for the most part in the station schools, much to their advantage.

"The religious life of the school is, I think, encouraging. The Y. M. C. A. meetings are very well attended. During the vacation a number of members of the Y. M. C. A. have been out for an itineracy, while they have also regularly conducted service in a village about three miles from Pasumalai. Many of the teachers have joined in these efforts.

"In the work here, just as at home, there are many temptations to one engaged in educational work to give themselves up to special work along certain lines, and I would be glad if I had time to do some work of original investigation along the lines of child study. Yet on the other hand I try to keep constantly in mind the thought that the work which I have come to do first of all is to make known to this people the way of truth and life as it is in Christ. And after all there can be no work more delightful than to take boys such as these, oftentimes dirty, impure in body and soul, and see them under the influence of the love and spirit of the Master grow up in the beauty of holiness. That isn't very well expressed, but I guess you will know what I mean. The schools at home have fine libraries, fine museums, collections of various sorts, none of which we are able to have as yet, but if we can have a collection of boys with pure lives and loving hearts, temples of the Spirit of the living God, ready and anxious to go forth at his bidding, we will have the very best collection possible, and we can wait for the others; and if we are never able to get them here, why, then I suppose it will be only a little time till we pass on to the schools of Heaven, and the Father will not be limited in his resources."

THE NECESSITY AND METHODS OF INDUSTRIAL WORK.

A LETTER just received from Rev. C. S. Vaughan, Manamadura, South India, gives us a striking interpretation of the place of industrial work in connection with missionary effort. The methods which are used in developing this work and which make it self-supporting are interestingly described: —

"With a work that needs the best effort and the whole energy of two men it does seem such a pity that so much of the energy of the one that is here should be spent in trying to make one rupee do the work of three. It has, I believe, always been the policy of the American Board to consider it a part of its legitimate work to gather its converts together into independent, self-supporting churches. This has, I think I may say,

in almost every mission of importance in India given rise to industrial schools for the poor ignorant Pariyas who turn to Christianity as the only release from bondage to their lords, the Brahmans. I have now, within a mile of the bungalow, ten families of this class. Each family is to receive all the land it will be able to work on a sort of permanent tenancy under the native prince, who rules the Sivaganga Zemindary, of which this is a part. Houses for these families have been put up by me for them on land to be held by the mission, though it will cost the mission nothing. The Industrial School consists of two carpenters and some boys who are learning carpentry, and it is the effort of the missionary to make the work done by them pay the salaries of the teachers and the board of the pupils. About Manamadura there is found the best clay for bricks, tiles, etc., in all the southern districts. In addition to this there are also groves of native trees which now for the first time for many years are being sold off by the present managers, a firm of Europeans, who have leased it for a term of thirty-two years, twenty of which have still to run. It is through the exceeding kindness of this firm that we are able to start our colony or settlement, and they are just as willing to assist us in further developing both colony and school, by making use of the clay and wood available, in the following way: We buy from them one of the groves containing, say, two hundred cartloads of wood. This will cost twelve annas a cart. In this quantity we will get a lot that will make boards, which the school can make up into doors and other things that are in constant demand. Then there will be another lot of wood that will be useful in the manufacture of cart wheels, another article that can be made with profit and is in demand at all times. The rest, possibly two-thirds of the whole, will be only good to burn. With a very little instruction under a competent man the families in the colony could make a brick far superior to the native article, and the wood good for nothing else could be thus used. Thus both these institutions could be made self-supporting, and would become a great stimulus to the native church, and would raise all reached by their influence to a position of independence and self-respect. All this needs, however, an initial outlay of possibly a hundred and fifty dollars, and is, therefore, out of the question. I feel these agencies to be of so much importance, however, that I am going to keep them on and look to the One who gave me the work to supply 'all my need.' No money is being taken from the mission appropriations for either object, and both were started with the full knowledge of the mission, who were willing that they should be undertaken, but were not in a position to assume any financial responsibility in connection with them. The testing time must soon pass, and the Lord must soon come to the relief of his servants. If, however, I can glorify him better thus; if, unlikely as it appears, this is the best use he can make of me, and I am thus advancing his kingdom more than I could in any other way, then I do not want to be in any other place or in any other circumstances."

Foochow Mission.

INFLUENCE OF A HOME.

SEVERAL notes of interest came in a recent letter from Rev. Dwight Goddard, of Inghok City. The first illustrates the superstition of the people and the influence of the home of a missionary. Mr. Goddard writes: —

"When the house was building some of the villagers prophesied great disaster, because they said the dragon's veins

came near the surface there, and our excavating would inconvenience him. Since the house is built the many visitors say 'the wind and water influence' is very good. One sub-official asked, 'How is it that you foreigners, who profess not to believe in "the wind and water influence," when you wish to build always select a place where the "influence" is propitious?' Many visitors have come to see the house, and the women and girls are invited in. They first listen to the Bible woman for fifteen minutes, and then see the rooms. In this way over a thousand women have heard the gospel. They listen with great interest, and invite us to return the call. O that we had a young lady who could care for this part of the work and enter some of the many open doors!

"The work of the year has been successful. There has been less outward interest as counted by numbers, but more sincere interest in the few. The membership steadily increases about ten per cent per year.

ANNUAL CHURCH MEETING.

"The annual meeting of the church in Inghok district was held at the new church in Gak-liang. Over sixty delegates were present from every chapel. The meetings were characterized by spontaneity and interest. Although Rev. G. H. Hubbard and myself were present, the lead was taken by the native pastors, three of whom were present. It is gratifying to see how able and mature the native leadership is becoming. With self-support come self-confidence and maturity.

"The sessions lasted for three evenings and two days. The program was light and varied — reports and addresses in the morning, sermons in the afternoon, and miscellaneous topics in the evening. The special features were a lantern exhibition and a feast.

A DEDICATION.

"The important hour was the dedication of the Gak-liang church. It will be remembered that this was the place where the Christians were faithful under persecution for six long months. The natives bought the land, and the church was built by special gifts, the largest from the Congregational church in Seneca, Kansas. The exercises consisted of opening worship, then the story of the persecution and the buying of the land by the pastor, and a brief account of the gifts, by myself; the church members repeated the dedicating formula, and the pastor offered the dedicating prayer; then followed a fine sermon by Pastor Ling of Gen-cio-dong, Foochow, on the text, 'Other foundation can no man lay.' The exercises made very impressive the conquering power of the Lord. Only two years ago all the villages about seemed leagued against them. They seemed so weak, also; only a few gathered together in a wretched little hole of a chapel, enduring persecution. Now it is all changed — the villagers friendly, a nice large church and parsonage, and enthusiastic meetings.

A MEMORIAL.

"Another feature of the meetings were addresses in memory of Rev. S. F. Woodin, who had the missionary oversight of the district for thirty years. Every one had something good and kind to remember of him, and such a depth of affection was shown that I was impressed that something ought to be done to perpetuate his memory. I proposed that the church that is so much needed at Inghok City be made a memorial of Mr. Woodin. The suggestion was received with spirit, and I am sure that when the plan has taken more definite shape the Christians of Inghok will be quick to respond. The

entire amount, however, is beyond the ability of the few church members there. To carry out the plan friends of Mr. Woodin in America must also assist."

Japan Mission.

SHAKA'S BIRTHDAY.

UNDER date of June 13 Dr. DeForest, of Sendai, Japan, gives glimpses of the attitude of the people in that part of the country toward Christianity: —

"In April, Shaka's birthday was celebrated here by a public meeting with four distinguished Buddhist speakers. The originator of the meeting was the principal of the government college here, a man of fine moral character and earnest to rebuild the religious side of his pupils. Another speaker was Professor Murakami of the Imperial University, a man of wide learning and unblemished character. Another was one of the leading priests, selected as chaplain to the troops in the late war with China. The last was perhaps the leading Buddhist in Northern Japan, the head of a celebrated temple in Morioka. Such speakers ought to have drawn almost unmanageable crowds. The hall was filled. Perhaps 400 or 500 attended, of whom some 60 were students, and a large proportion of the remainder were elderly women. Some of the Christians went, and they report the addresses as not very interesting and not particularly religious. The great Nanjō Bunyū, who studied under Max Müller, has been here also, and his addresses, I hear, were largely historical, and his audiences not large.

"At any rate, let even one or two of the leading Christians come from Tōkyō and they can have almost as good audiences and as deep attention as these greatest Buddhist scholars can get in Sendai. And in my opinion these Christian speakers have an earnestness and a message and a broad knowledge of truth that leave ineffaceable impressions that these gifted and upright Buddhists cannot equal.

"I've just read a deep thrust given to this Professor Murakami in the *Rikugo Zasshi*, which is worth translating. It is in an article entitled 'Our Learned Men Should Study Christianity.' It quotes Murakami as saying in a recent public address, 'How does the Christian God's character differ from our Buddha? You never hear a Christian sermon without the word *love* in it, and you never hear a Buddhist preach who does not use the word compassion. Love is a word that has hate as its opposite. At the same time one loves deeply one portion of men he necessarily hates another portion. They teach there is no purity of life equal to that of solitary living. Wherever there is love, by the law of reaction there is hate. Therefore those who follow the Christian God's commands He loves, and hates those who disobey. Just see! Even among depraved men and defiled women there are some who have to some degree a benevolent spirit and deep love for others. From the standpoint of Buddhism such love has no moral value. We have no use for love in teaching Buddhism. Love makes self the subject and others are the object. For the sake of self morality is necessary. But Buddha's morality makes others the chief thing, not self.'

"To which the fitting reply follows: 'We can but pity the professor's lack of wisdom in understanding Christianity. He evidently believes that it is as he says. Granting his sincerity, he is still ignorant of Christianity, and even makes use of his ignorance to brace up Buddhism before public audiences. While believing in his courage, we must express our resentment at his words. Is Christian love really such a shallow thing as he says? Is it like the love of depraved

men and defiled women? Had he read even one of the four gospels he could not have ventured on such a despicable argument. Does it not say in the far-famed Sermon on the Mount, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you?" And Jesus not only taught this, but he lived it. When being slain on the cross, did he not pray for those who were doing that cruel act, "Father, forgive them, for they know not what they do?" And is this the love the professor likens to that of depraved men and abandoned women? Is not Mr. Murakami thoroughly versed in Buddhism? Is he not a professor in the Imperial University? Why such ignorance? Why such coarseness? Nor can we bow to the argument that love has its opposite in hate, while compassion is made to appear as though it had no opposite. Does he not know that over against compassion is cruelty?'

"To have a press here in which Japanese Christians boldly meet objectors is in itself an education. The above is only a sample. A big book could be made of the criticisms of Christianity and the able replies by native Christians. Few people who have not had their attention called to this, little know what a power for good the press here is in just this line.

"The other night a gentleman called who is in the employ of the millionaire Okura, who recently gave 500,000 en to establish a school in Tōkyō — the first gift of the kind in Japan. This employee, Homma, belongs to Mr. Tomeoka's church in Tōkyō. A few years ago he was a confirmed Buddhist. He read my tract on 'Choice of a Life-Work' and was somewhat shaken, but threw it away and resisted the Spirit for some years, when he felt impelled to read that book again. He hunted the bookstores for one, and at last got it. He heard Tomeoka preach and it cut him all up. He and his wife yielded and were baptized. Last fall Tomeoka's church had reached the bottom round of the ladder, where they could not possibly raise money to repair the church. The only plan in sight was to sell out. Homma and Tomeoka alone resisted. Homma sold his violin and gave 50 en towards repairs. He invaded a count's house and sold several Bibles at an advance of 9 en, and got a 20 en subscription towards the church. In short, he raised 500 en plus, and saved the church. He now moves to Sendai, where our little church needs just such work. When I meet such a Christian it puts a new story onto my old house of faith. I see with wider look. Personally I am worthless at organizing self-supporting churches. Every missionary seems about the same. But I work on, fully believing there is a real and true Christian movement going on far outside of the churches, which in time must result in open reception of Christ's standards. We all know that such men as Count Okuma and Katsura really want Christianity to come quickly."

A MOST ENJOYABLE WORK.

Rev. C. A. Clark, after an absence from his field, Miyazaki, returned this year, and has just reported in a kind of private journal his first general tour, covering the greater part of his field. Miyazaki is now the only station of the Board on the island of Kyushu since our withdrawal from Kumamoto, and Mr. Clark is our only male missionary. The series of tours reported were made on foot, Mr. Clark walking some days forty miles. To this is to be added late bedtime every night, ceaseless sitting on the floor, a limited range of palatable food, a quilt on the floor for a bed, and yet the writer says: "This is the most enjoyable part of my work." We venture to give a few extracts from this most interesting report. In Takanabe Mr. Clark found fifteen young men

who meet regularly on Sunday for Bible study, and who are glad to call themselves seekers. "We tried a plan new to us here — of a special series of meetings in the largest centers, concentrating the preaching force of the region at the place of the meetings. The plan was proposed at the January meeting of our evangelists, and was heartily favored by all. Our first series was at Miyakonojo. One thousand handbills were distributed through the town, giving subjects and speakers. Posters were put up everywhere, and one thousand personal invitations were sent in envelopes. The Miyakonojo pastors, Congregational and Presbyterian, the Obi pastor, and the pastor from here, with Mr. Noguchi and I, were the available preaching force. The subjects were arranged with a view to giving as full a view as possible of the most important Christian truths, *e.g.*, God, man, sin, salvation, the Bible. These were subdivided to avoid repetition and give the most important phases of the themes. There were three speakers each evening, each holding himself to the half-hour limit. Of course all the talk was intended to lead the listeners to adjust themselves to the truths presented. The days were spent in personal calling and work, under the lead of the local pastors, going in twos. The first half-hour of the day was given to a prayer meeting, and *very choice* half-hours they were. The afternoon till two o'clock was sacred to rest and sleep. All the Christians of Hyuga were praying for the meetings. The attendance was large and the *listening eager*. Much was made of the singing. We had two nights at Takajo, one of the outposts of Miyakonojo, with a full house and four speakers each night; then six nights at Miyakonojo — one in the center of the business part of the town, one at the Presbyterian meeting place, and three at the Congregational meeting place. The Presbyterian evangelist joined heartily in the work, and we made no difference between their constituency and ours in the calling. The usual and presumably indispensable social was planned for Monday, the last night, but a very persistent plea came for a meeting in another part of the town, and the social was given up for this, which was the largest meeting of all. By special request Christianity and the home were made the subjects of the meeting. On Sunday we had communion service. On Tuesday we started for Obi, the Presbyterian evangelist kindly going with us. We took a basha as far as the road permitted — five miles. The thing ran off a bridge and tipped us into a ditch — rather an amusing variety. The twenty-five miles' walk over the mountains did not seem specially long with good company and fine scenery. Wednesday we rested all day; all felt the need of it. Thursday, Friday, Saturday, and Sunday the work of Miyakonojo was repeated, with crowded houses and serious listening every night, and this, too, in Obi, where hatred of Christianity has been so strong. One of our morning prayer meetings was on a hilltop near the town, and it was specially a hilltop experience; we wanted to stay there with God. On Monday two of the men returned home. Mr. Motch and Mr. Tokeda and I went to the harbor town of Obi-Abaratsu, three miles away, for a meeting. It was raining for two or three hours; we could get no one to rent us a room for a meeting for Christian preaching. The posters were put up late; the evening was dark and muddy and very rainy. The room was lighted by two little smoky lamps and a candle. We would have been surprised and satisfied if twelve or fifteen had come out; but fully eighty were there and listened through three half-hour addresses, and some stayed for after-talk. We went to bed happy at midnight.

"These tours have renewed our ac-

quaintance with the main regions of our field after an absence of two years. We find many changes, but in general for the better, especially as to a sentiment more favorable to Christianity, decrease of prejudice, and a more earnest desire to hear Christian teaching. We note the organization of churches at Nobeoka, Myakonojo, and Obi, the erection of a church building at Takanabe, an encouraging increase of Christians, and steady progress of the work in general during our absence."

The readers of the *Herald* will remember that a few years ago, when Mr. and Mrs. Clark's new house was built at Miyazaki, many came to see it, as it was the only foreign constructed house in this part of the country. Mr. Clark now writes that since their return the flow of visitors has again begun. Some days there are only twelve or fifteen; while on other days this number is increased to several score. These visitors come from all parts of the province, and the missionary family regard and use the occasion as an opportunity for seed sowing. Christian literature is distributed, and words are spoken for Christ and Christianity. From the first of January to the first of June some fifteen hundred wrote their names in the guest book kept for the purpose, but this does not include the large numbers of more regular callers and the academy and normal school students, who feel free to come again and again.

Mission to Spain.

EVANGELISTIC WORK NOT AFFECTED.

In view of the great excitement in our country over the war with Spain, and in view of the many inquiries which are raised in the minds of our constituency as to our work in Spain, the following letter from the pen of Rev. W. H. Gulick, our missionary, will prove both timely and interesting: —

"Hitherto, since the approaching crisis of war, I have not made such reference as I might, and as perhaps I ought, to the general work of the mission in the outstations. I am therefore all the more glad to see the statement in the July *Missionary Herald* that the 'native evangelists are quietly pursuing their work without molestation.'

"It must be understood that the withdrawal of the foreign force from the central station at San Sebastian to the frontier town of Biarritz, in France, has not in any way affected the general evangelistic work of the mission in the various outstations.

"In San Sebastian I am happy to be able to report that, after many disappointments, we at last secured premises for the continuance of our evangelistic and common-school work. I do not think that ever before in the history of this second reformation in Spain has there been waged such a bitter, persistent, able, and lengthy campaign against any evangelical work. It was all the more painful to us after having enjoyed the esteem and the confidence of so considerable a part of the community for so long a time.

"When we moved the boarding school to Biarritz we commenced quietly to look for smaller premises for the chapel and day schools. It was something wonderful how 'the ladies of the Conference' — the society formed to watch and to persecute us — would find out with whom we were treating, and how they would terrorize landlords who plainly wished to let to us. One and another, and still another house that had been offered to us was withdrawn at the last moment, until, as I reported in my letter of the 23d of May, we thought that we would be defeated. Not so, however. At the last moment premises were se-

cured, and for a month the work has been going on in them.

"It was a great surprise to our friends of the Conference, and very much upset them. They had fully believed that they had headed us off in every direction, and that our retreat from San Sebastian was a certainty. With great pomp and jubilation the *Te Deum* was sung in the churches, and the ultramontane papers heralded our departure. Their chagrin was, therefore, great when they found that when we left Avenida 40 it was only to transfer the work to another street. The storm is now raging over the head of our new landlord there, and we can only pray that he may hold out against the influences and inducements that are being brought to bear on him to break his contract with us.

"It must be said that we are most gratefully surprised to see how, in the midst of all the agitation, friends have dared to declare themselves and to openly defend the work that we are doing for the people, and the way in which for years we have done it.

"This is in San Sebastian, where naturally, under the circumstances, agitation was to be expected. In no other one of our stations has there been any excitement, nor has our hold on them been in the least degree loosened.

"My correspondence with them all continues as before, only, if anything, more frequent and more intimate than ever. All my Spanish letters reach me with the same regularity as before, and by the same mails — only about three hours later than they used to do in San Sebastian. From my windows, as I write, I have only to lift my eyes and I see the hilltop within a half-hour's walk of our old home in San Sebastian, and a little further along the coast I see the mountains within which lies Bilbao, and not far beyond is Santander.

"In Bilbao the active pastor, besides the usual work in the chapel and the day schools, maintains with vigor the work among the miners in the mining radius of some ten miles around the city. From the point of view of religion he has a stronger hold upon those with whom he comes in contact than any priest in all that district. Indeed, that large field of miners was left without priestly care almost entirely until the Protestant pastor began to form groups for Bible study and to hold meetings among them. Just now the Jesuits, who are a mighty force in the city of Bilbao, are making an effort to close the doors against him of a house where for several months he has been holding crowded and interesting meetings.

"In Santander there are some 250 children in the day schools, and the Christian Endeavor meetings maintain their peculiar interest. This society maintains a night class for the instruction of young men and women, and from which class a goodly number are drawn into the prayer meetings of the church. For a long time the Protestant mission has been counted one of the important public institutions of the city.

"In Pamplona, one of the strongest strongholds of Roman Catholicism in Spain, the little group of evangelical Christians is a standing marvel. One wonders why the hierarchy, with its unlimited power, which it uses without the slightest scruples against the Protestants, does not succeed in driving them from the city. Driven from house to house, and turned away from job after job, so that time and again they have been threatened with starvation, they still cling to their evangelical faith, while in no way hiding their Protestant colors. The pastor of Zaragoza visits them regularly, and next Sunday he will be with them.

"Logroño has special interest for us because of the vicissitudes through which the station has passed, and the beautiful work that now is being done there by a young couple, the evangelist being one of the fruits of our Bilbao

work, and his wife, the energetic school teacher and the leader of the women, a fruit of our Zaragoza station.

"Zaragoza is one of the most important centers of evangelical work in all Spain. The pastor, Don Carlos Araujo, is a man of fine ability and of attractive Christian character. His two eldest sons — one a graduate of the university, and the other still a student in it — are already favorably known throughout Spain for their Christian talents as writers and preachers. Señor Araujo is the evangelical bishop of the old kingdoms of Aragon and of Navarre, and his name and fame as a Protestant leader are throughout all that part of Spain. I now am merely calling the list of some of the more important points of the great missionary field in Spain that for a quarter of a century has been that of the American Board. Even in the midst of the fearful trials through which their beloved country is now passing, all of our Spanish colleagues remain unshaken in their affection for us and in their loyalty to us."

NOTES FROM THE WIDE FIELD.

INDIA.

A Defense of Caste. — The well-known missionary, Rev. Henry Haigh, sends to *The Work and Workers in the Mission Field* a striking story of a petition brought to him by a number of Brahmans, and addressed to the Maharajah of Mysore. The document was in Kanarese and was brought to Mr. Haigh that he might translate it into English. It consisted of a protest against certain customs and practices as destructive of caste, and from the evil effects of which the Brahmans wished the Maharajah to guard his province. The points made are: first, that criminals in jail are compelled to drink from the same water supply as that used by Mussulmans and Pariahs; second, that in hospitals Brahmans are often compelled to take medicines prepared by doctors of Pariah origin; third, that in educational work caste rules are not observed, and worse than this, *girls are allowed to be educated.* The petition says, "Female education will be the death blow of our caste system, and steps should be taken to stop the education of girls." It is admitted that moral precepts may be taught them, but intellectual training is unnecessary and useless. The fourth great blow at caste mentioned in this petition is the fact that in the systems of water supply no provision is made for separate fountains from which the Brahmans alone could draw. All these things, they complain, are sadly destructive. The tone of this petition is quite pathetic, but to us in the West the matter of it seems most ludicrous. Yet the incident furnishes striking evidence of the social changes that are going on in India, against which the higher castes are protesting in vain. The following is the appeal with which this petition closes: "Your Highness is allied to the most orthodox Hindus, and is sprung from a holy race, a race come down from the moon and headed by the mighty Yadu. The Queen Empress of India bears the title 'Defender of the Faith.' We, your Highness' most loyal subjects, humbly implore you to remove these perils to our ancient caste system, and thus win for yourself the glorious title of 'Defender of Caste.'"

A Heathen Festival. — The following account of what an English missionary in India saw within the brief period of one or two days, while in attendance at a great Hindu mela or festival, is given in *News from Afar* for June. It was written by Rev. J. Knowles of Pareychaley: —

"I went to see a heathen festival. There is a large ant hill, neither more nor less, but in some way it has become an object of worship. A temple has been built

over it, and the rumor has gone abroad that cures are effected there. So thousands and thousands visit the place. I went also. I saw yesterday the saddest sights. I saw women, clothed in wet cloths (they had been bathing in a sacred tank), casting themselves down on the ground at full length; then they made a mark with their hands, got up and went on to the spot they had marked, and cast themselves down again, and so doing they measured by their length all around the temple, and along to another temple, altogether perhaps a quarter of a mile. This in the hot sun, on a dusty road, in front of thousands of people. With hair dishevelled, panting, fainting, wearily they got along. Sometimes they gave up and were carried away. In a similar way men rolled themselves along the ground. I saw several strong men utterly exhausted, being carried because they could go no farther. And, oh! the weary, weary look of sadness in it all! Today, as I write, children are being taken, a little flesh is pinched up on their sides, wires are being put through the flesh, and thus pierced the children are being carried in procession in front of the idol, around the temple, and along the road to the other temple. One man I saw yesterday was walking on a pair of wooden sandals through which scores of nails had been driven, points upward. Another had a wire skewer which was put through his cheeks, and both were horrible to look at, with ashes and matted hair. Then I was told of wicked things done in secret. Now, dear friends, this was yesterday, and today all this is being done in fulfillment of vows, or to obtain an answer to some prayer, or to get rid of sins, or to get help in some disease or sickness. And we, by your aid, are trying to lead them to the true Saviour, trying by our medical missions to give them health, and above all, telling them of the true salvation from sin and the love of the Father. Along the way our preachers were preaching, giving hand-bills, and amongst these people our Bible women are working."

TIBET.

Medical Missions in Kashmir and Tibet. — At the recent anniversary of the Medical Mission Auxiliary to the Church Missionary Society of England, Dr. A. Neve gave some interesting details of the medical work in Kashmir itself, and especially of the way in which, as a medical missionary, he was able to cross over the Himalayas and enter a portion of Tibet. Dr. Neve says: —

"We left Kashmir, and for three days were traveling over mountains which were very lofty, and each night the water in our hand basin froze absolutely solid. That will give you some idea of the intense cold. After crossing those high lands we descended into the valley some thousands of feet, and there it was as hot as the Punjab itself. There we found a large population. What kind of reception had we? The governor's servant arrived and said, 'The governor of this place wants to see you; he says he knows you.' 'Who is he?' 'So and so; do not you remember he was a patient of yours?' So I went to call on my patient, and I found the governor of the district had previously been two or three days under my treatment. He was so exceedingly grateful that he told me he would do all he possibly could to help me during my journey in that district. True to his word, he sent messengers around the country to tell the people that a doctor had come who was ready to treat them. We were feted with the greatest honor wherever we went. From one village the people brought out what they appeared to consider grandly caparisoned steeds — mules they were — and we were told to mount these steeds, because we were going to have a reception in full honor. So we got upon them, and very soon we heard the clanging of cymbals and the beating of drums, and found the village band had come to meet us. One man had got a trumpet between eight and nine

feet long, and as he marched along he was swaying it, sometimes down on the ground and then up in the air, and making a most hideous din. This band went in front of us in procession into the village. Of course the next thing was that the people went out of that village in all directions, saying that the doctor was there, and telling those who had got anything the matter with their eyes that they would be very well treated if they came to us. Well, the Rajah himself came and said, 'Do not you remember me?' I replied, 'I think I have seen you before.' 'Yes,' he said, 'I came to your hospital and you cured me of something. Is there anything I can do for you?' And so wherever one went one found old patients and also gratitude, and, to a certain extent, remembrance of one's message. For several days we were doctoring and preaching in that village. Crowds of people came together, and at last, when the time came to cross over another snowy path, all the people came together and one man made a speech. He thanked us for the great trouble we had taken in coming from Kashmir, and, after expressing the gratitude of the whole of the people, he asked them to acclaim us, and they all joined in shouting 'Hurrah! hurrah!' And they asked us to come back again another year. We went to another part of Little Tibet, and we found that the governor there was an old patient, and there were others who had been in the hospital and received their eyesight. They were exceedingly grateful, and some of them were reading the Word of God."

Livingstonia. — The Scotch Free Church has received intelligence of the recent death of Dr. Fletcher, who went out only last year to reinforce its mission in Central Africa. The missionaries who are on the ground report that the work is progressing most auspiciously. The most marked progress is among the Ngoni, who, it will be remembered, some years ago were reported as a most fierce and intractable people, living on the highlands west of Lake Nyassa. So changed have they become in many respects that one of the missionaries, Rev. Donald Fraser, now writes: "The Ngoni are a fine people to work among — brave, honorable, and moral. They are a much finer race than any other in Central Africa." Mr. Fraser gives the following illustration of the hold which the missionaries have secured, reaching even into a region and a tribe not heretofore directly affected. "Recently Stuart and I made a most interesting tour into new territory. A new head chief has just been appointed, and many of the other chiefs and warriors wanted to have a big raid in celebration of this event. If their counsels prevailed it would bring a great disaster upon the entire nation. So we set out at once to visit the hostile chiefs. First we went to Mperembe, the most powerful of the old chiefs. He received us well and presented us with a cow. After arguing our case for a day or two, he consented to receive our teachers and to give up raiding. From him we went to the young king, Mbelekelwa. He warmly welcomed us, and asked us to send our teachers at once, as he was eager to learn. Then we marched to Ongonoma, the great warrior. He came to meet us with a big *impi* (army). He was kind to us, but would not allow us to send teachers to his people. It was a long and interesting journey. One effect is that we have doubled the territory we now possess."

Since the above report was received additional statements have come from Dr. Elmslie, of Livingstonia, concerning the progress within the last twenty-three years. Dr. Elmslie says: —

"When the first missionaries went out to Livingstonia in 1875 neither Dr. Laws nor any other knew more than two dozen words of any of the native languages.

The names of two languages had been known through Dr. Livingstone, but the missionaries soon discovered, in their voyages of exploration, that there were eight languages in the regions round the lake. That was a great difficulty, for the missionaries went out charged to give the people the Bible in their native tongue. What had they now? The whole of the New Testament and certain portions of the Old Testament translated into one language; into another, four gospels; and into four other languages, other portions of Scripture, such as the Sermon on the Mount, and the Parables, along with Catechisms, etc. At present every day in Livingstonia there are about 25,000 people who are either reading or hearing read some portions of the Word of God."

Dr. Elmslie spoke also of the remarkable religious revival of the last two or three years, describing it in most hopeful terms. "It had nothing to do with the political changes in respect of the country coming under British government, for it extended to districts where no British officer had been seen. In some of the stations he had seen something similar to what took place in this country in the revival of 1874–75. Of course the condition of the people was different; they were illiterate heathens, and the darkness and immorality of heathenism could not be described in a public meeting. But were the fruits of the revival different? Not if we took as the test, 'Cease to do evil; learn to do well.' Formerly they had the immoral dances, the beer orgies, and the poison ordeal, by which a chief would get rid of any person he disliked or whose property he coveted, and by which sometimes diabolical chiefs would procure the destruction of a village. These things are not today. In no community, where there was a Christian school or a Christian company, could a native get a crowd together to see one taking the poison ordeal. The native Christians had set their faces against strong drink, and the big drums which used to call to their orgies he had seen lying in the bush and splitting in the sun. They were also learning to do well."

The French Congo. — The annual report of the French Congo Mission is cheering. Evangelistic tours have been made along the lower Congo and among the outstations of Lambarene. The transfer of the station of Tabagouga on the upper Congo to an island in the river has proved an excellent move for the work, as well as from a hygienic point of view. It is now desired to have an uninterrupted series of posts connecting these upper and lower stations. The work opens wonderfully on every hand, but it is menaced by the incessant attacks of Roman Catholic priests who have come in just as the Protestant mission had, as it were, cleared the ground and seen the seed sown beginning to grow. As one illustration, the story is given of the missionaries' arrival at a village where one of their Christian women was dying. The Catholic missionary had passed that way and the neighborhood was in great indignation: he had wished to re-baptize this woman. Her parents had with the greatest difficulty removed the priest from the village. At sight of her own missionary friends the dying Christian gave them a look of relief and satisfaction, and they "endeavored to console and aid her by their prayers and words of encouragement. Some days later she left this world with the peace of her God in her heart."

"The advance we have made," write the missionaries, "has not been on the surface only. The first Pahouin Christians have profoundly rejoiced us by their zeal and their fidelity. It is in part by their sacrifices that we have been able to establish new outposts. During the year we have not had to exercise any discipline."

THE CHURCH MISSIONARY SOCIETY OF ENGLAND.

THIS largest foreign missionary society of the world held its ninety-ninth annual meeting in London in May last. The "Three Years' Enterprise," started two years since, in anticipation of the centenary of the society, which falls in 1899, sought to elevate the standard of sympathy and knowledge respecting the claims of the heathen world. The result of this movement during two years shows that, aside from the quickening of sympathy, no less than $210,000 has been specially contributed for the work. During the last year no less than 530 inquiries and offers regarding missionary service have been received, while eighty-one have been accepted as missionaries. The Society now reports 483 stations and a total of 1,093 European missionaries, of whom 411 are ordained, 127 are laymen, 300 wives, and 254 unmarried women. The native and Eurasian clergy number 357; native lay preachers, 5,601; native communicants, 63,768; adherents, 230,237; schools, 2,191; scholars, 82,696. The receipts of the Society, exclusive of special funds and Indian Famine Relief, amounted to £305,625, which is the largest sum ever raised in a single year, being £7,000 more than last year and £44,000 more than the year before. This magnificent income of a million and a half dollars has been secured by unremitting prayer and labors. The present income is about $500,000 more than the average of ten years ago. Notwithstanding this the deficit for the year past, owing to the increased expenditures, is about $100,000, yet the Society is moving forward with all confidence, believing that He who inspires men and women to desire to preach the gospel to the unevangelized, will provide the means for their support, and that they should be sent.

CHINA.

AMID all that is reported concerning increased hostility to foreigners in many parts of the Chinese Empire, the tidings that come from missionary sources are reassuring in reference to the willingness of the people to hear the message of the gospel. We have often quoted from the utterances of Dr. Griffith John concerning the province in which he has labored and where there have been most violent outbreaks against the Christians. A recent letter from him in the *Chronicle* of the London Society gives the following interesting incidents: —

"I have just returned from Hiau Kan, having been away ten days in all. You will be glad to learn that the progress of the work in the whole of that district continues to be very satisfactory. I visited seven stations, and saw much to cheer my heart as I remembered the past, and compared the present with the past. The congregations everywhere were good, but at the city, the Wei village, and the Liu village, they were very large. At the city the morning congregation was too large for the chapel, and many had to sit in the passage outside the chapel. It was a beautiful Easter Sunday, and the converts had come in in large numbers from all the surrounding country. We began the day by holding a service at the Leper Home, at the close of which twelve lepers were baptized. From ten to one the examination of candidates went on, then we had a service at the chapel, when thirty-one adults and six children were baptized. In the evening, at five o'clock, we had another gathering at the chapel. The evening was spent at home, singing Easter hymns. It was a busy day, but most enjoyable and inspiring. On this Easter day there were baptized in the city of Hiau Kan forty-nine persons, of whom forty-three are adult believers.

"There were baptized in all on this visit 166 persons, of whom 131 are adult believers. That is the largest number of baptisms I have ever had on one mis-

sionary journey. But I might have baptized as many more, for there were at least twice as many applicants.

"At the Liu village I baptized a man who had been a Buddhist priest for eight years. Last year he came under the influence of the gospel as preached by Mr. Liu, our native evangelist in that part of Hiau Kan. It was not long before he became convinced of the truth of Christianity and the folly of Buddhism. He there and then doffed his Buddhistic attire and returned to his old occupation as a farm laborer. We were struck with his bright and happy look, and the readiness with which he answered every question."

MISCELLANY.

BIBLIOGRAPHICAL.

The Missionary Method for Missionary Committees. By David Park. Chicago, New York, and Toronto: Fleming H. Revell Company.

This is a compact and instructive manual for the use of missionary committees in the Endeavor Societies. It claims to present plans which have been tried, and proved valuable in experience. A very useful book of seventy-six pages.

On the Threshold of Three Closed Lands. The Guild Outpost in the Eastern Himalayas. By Rev. J. A. Graham, M.A. Edinburgh: R. R. Clark, Limited. London: A. & C. Black.

The three closed lands are Thibet, Nepal, and Bhutan, and Rev. Mr. Graham, who has been living in Kalimpong, just on the borders of these countries, has written a very striking story of his work and of the people among whom he has labored. The Lieutenant Governor of Bengal, Sir Charles Elliott, vouches for the story that is here told, having himself seen much of the work at Kalimpong. The little volume is abundantly illustrated with most excellent photo engravings.

Her Twenty Heathen and other *Missionary Stories.* By Mary E. Bamford. Boston and Chicago: The Pilgrim Press.

These thirteen short stories in paper covers are telling ones. They deal impartially with the needs of home and foreign missions, and give the experience of a variety of people who work for these objects in the church and village life of our own land. Some of the stories are pathetic, and all are interesting, suggestive, and encouraging.

The Missionary Expansion of the Reformed Churches. [The Guild Library.] By Rev. J. A. Graham, A. M., Missionary of the Church of Scotland. Edinburgh: R. & R. Clark. London: A. & C. Black.

This book, as stated in the preface, "is an attempt to give in short compass a general view of the principles, history, and present position of the missions of the Reformed Churches." As it contains only 240 pages it goes without saying that the treatment of these vast subjects is very limited. There are 145 illustrations, with many faces of notable missionaries, and eight maps. The writer has treated this subject largely from the British standpoint, although allusion is made frequently to some of the American societies.

The chapter on the "Hindus and Their Neighbors" contains a clear statement of the conditions that prevail in India and what has already been accomplished there for Christ. The one on Africa is perhaps equally comprehensive. The book is suggestive and instructive, and cannot fail to be of value to busy students of the modern missionary movements, and will undoubtedly lead to a wider reading upon more of the topics presented.

The treatment of some of the countries

seems meager and even superficial, as Korea and Japan, and the topics are somewhat mixed. The most of the chapters have geographical arrangement, while others, as chapter 10, for instance, treats of Islam, including many lands. However, the book is one which we most heartily recommend.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

That the Heavenly Father will take under his gracious care the children of our missionaries who are in this country seeking an education, appointing for them kindly surroundings, healthful associations, good schools, and freedom from temptations.

That God will graciously pour out his Spirit upon the schools and colleges of the American Board, as they shall soon open their work for the coming year, making them centers of great spiritual power.

That God will, in his good providence, lift the Board above the clouds of financial trouble and enable its hallowed work to go forward unburdened by temporal cares.

DEPARTURES.

July 30. From New York, Mrs. Sarah E. Smith, returning to the Western Turkey Mission, and Miss Ellen M. Stone, to rejoin the European Turkey Mission.

ARRIVAL ABROAD.

May 30. At Kalgan, North China, Rev. James H. Roberts.

ARRIVALS IN THIS COUNTRY.

July 16. At New York, Miss Harriet G. Powers, of the Western Turkey Mission; also Dr. Edward L. Bliss, of the Foochow Mission.

July 20. At New York, Rev. and Mrs. Ralph B. Larkin, of the Eastern Turkey Mission.

July 25. At Philadelphia, Rev. G. Milton Gardner and family, of the Foochow Mission.

July 26. At New York, Rev. Henry C. Haskell, D.D., and wife; also Miss Margaret B. Haskell; all of the European Turkey Mission.

August 5. At Boston, Rev. and Mrs. Richard Winsor, of the Marathi Mission.

DEATHS.

June 24. At West Haven, Conn., Mrs. Marienne Howe Johnston, aged 93. With her husband, Rev. Thomas P. Johnston, she went out as a missionary of the American Board to Turkey in the year 1833 and gave twenty years, fourteen at Trebizond, six at Smyrna, of conscientious service to our Lord. This name calls up a host of other noted names among her associates, such as Schauffler, Hamlin, Bliss, Riggs, and Dwight.

May 30. At Kalgan, North China, Miss Henrietta B. Williams. (See page 342.)

July 27. At Newton, Mass., Mrs. Albert Lamson Bowker, the first President of the Woman's Board of Missions, and at the time of her death Honorary President. (See page 341.)

DONATIONS RECEIVED IN JULY.

MAINE.

Acton, James Garvin,	5 00
Alfred, Cong. ch.	5 40
Auburn, High-st. Cong. ch.	35 88
Bangor, Hammond-st. Cong. ch., of which 3 special gift from parishioner, and 5 in memory of Mary C. H. Duren,	133 00
Bath, Winter-st. Cong. ch.	107 00
Belfast, 1st Cong. ch.	10 00
Blue Hill, Y. P. S. C. E., toward support Rev. J. K. Greene,	2 00
Brewer, 1st Cong. ch.	11 75
Bridgton, 1st Cong. ch.	6.15
Camden, Mrs. R. C. Howe and Mrs. H. A. Mansfield,	10 00
East Sumner, Cong. ch. (East Sumner) and Y. P. S. C. E. (Sumner Hill),	5 00
Ellsworth, Mrs. L. V. Phelps,	20 00
Perry, Cong. ch.	3 00
Portland, 2d Parish ch., Friend, 5; E, 150; Misses Libby, 100,	255 00
Presque Isle, Cong. ch.	4 00
Richmond, Cong. ch.	8 15
Saco, J. F. Stearns,	5 00
South Berwick, Rev. David B. Sewall,	5 00

Sumner Hill, Miss Adeline E. Barrett, 100 00
Wells Beach, 2d Cong. ch. 6 50
—— Friend, 1 00——738 83

Legacies. — Wells, Barak Maxwell, by Warren B., and Arthur A. Maxwell, Ex'rs, 1000 00
—— Henry Sewall, less expenses 385 00—1,385 00

2,123 83

NEW HAMPSHIRE.

Barnstead, Rev. Walter H. Woodsum, 5 00
Campton Village, Friend, 5 00
Deerfield, 1st Cong. ch. 3 60
Gilmanton, Miss Mary F. Page, 1; Mrs M. E. Hidden, 10, 11 00
Hanover, Rev. S. C. Bartlett, D.D., 50 00
Henniker, Cong. ch. 76 25
Hollis, Cong. ch. 15 30
Laconia, Gertrude S. Blakely, 5 00
Lancaster, Cong. ch. 14 00
Lisbon, Cong. ch., 4.22; Friends, 75, 79 22
Littleton, 1st Cong. ch., 25; Mrs. M. D. Walker, 1, 26 00
Manchester, Friend, 3 00
Nashua, 1st Cong. ch., 20; Friend, 5; Mrs. George L. Swain, 2, 27 00
Nelson, Cong. ch. 7 50
Newmarket, Thos. H. Wiswall, 2 00
North Hampton, the late E. Gove, 126 75
North Sutton, Martha A. Shepard, 1 00
Orford, Cong. ch. 3 18
Pelham, Cong. ch. 61 00
Portsmouth, North Cong. ch. 50 00
Sanbornton, Woman's Miss. Soc. 6 50
Sullivan, Cong. ch. 4 00
Wilton, Mrs. Helen I. Russell, 2 00——584 30

Legacies. — Dover, Mrs. Abbie A. Kelsey, by Almie J. Kelsey, Ex. 500 00
Tamworth, Faxon Gannett, by John D. Hidden, Ex'r, add'l, 200 00——700 00

1,284 30

VERMONT.

Brattleboro, Centre Cong. ch., 18; Friend, 10, 28 00
Burlington, College-st. Cong. ch., 75.46; 1st Cong. ch., 20; Friend, 10; Three Friends, 6, 111 46
Cornwall, Cong. ch. 66 83
Danville, Rev. S. Knowlton, 25 00
East Braintree and West Brookfield, Cong. ch. 5 50
Glover, Cong. ch. 17 00
Lunenburg, Tenth, 7 00
Newport, 1st Cong. ch. 13 22
North Bennington, Cong. ch., 117.35; Green Box Bank, 28.16, 145 51
North Craftsbury, Cong. ch. 8 00
North Hyde Park, Mr. and Mrs. H. E. Lochlin, 2 00
Rutland, Cong. ch. and Soc., 100; Friend, 5, 105 00
St. Johnsbury, Mrs. D. D. Winter, 10 00
Saxton's River, Cong. ch. 14 50
South Royalton, Martha, 5 00
Stockbridge, Rev. T. S. Hubbard, 5 00
Wallingford, Mrs. E. R. Greene, 25 —
Wells River, Cong. ch., 27.36; Y. P. S. C. E., for native helper, Madura, 10, 37 36
West Brattleboro, Cong. ch. 26 57
West Glover, Friend, 2 50
West Rutland, Cong. ch. 10 00——645 70

Legacies. — Essex, N. Lathrop, by A. A. Slater, Trustee, rent, add'l, 11 77

657 47

MASSACHUSETTS.

Amherst, Mrs. Langdon S. Ward, 10; A Tenth, E. C. M., 2.50, 12,50
Andover, West Cong. ch. 1 00
Auburndale, Cong. ch., 401.04; Mrs. George M. Adams, 10, 411 04
Becket, North Cong. ch. 30 98
Bedford, Friend, 10 00
Bernardston, Cong. ch. and Soc., 10 00
Beverly, Sarah W. Clark, 10 00
Blandford, 1st Cong. ch. 32 15
Boston, Eliot ch. (Roxbury), 206.14; Winthrop ch. (Charlestown), of which 50 in memory of Miss. E. H. Flint, 137.35; 2d ch. (Dorchester), 123.05; Highland ch., 10; Extra Cent-a-day Band of do., 50; Mt. Vernon ch., 25; Central ch. (Jamaica Plain), 69.50; Boylston ch. (Jamaica Plain), 2; L. T. B., 200; Miss M. B. Means, Thank-offering, 15; In Jesus' Name, 5; J. H. Henderson, 5; Miss A. A. Holmes, 2; Miss Lucy W. Valentine, 1; Friend, 1, 852 04
Brimfield, 1st Cong. ch. 18 67
Cambridge, Prospect-st. Cong. ch. 10 00
Chesterfield, Mrs. F. W. Damon, 1 00
Clinton, C. L. Swan, 25 00
Concord, Chas. Thompson, 3; Theron J. Damon, 1, 4 00
Deerfield, Cong. ch. 10 57
East Charlemont, L. W. 5 00
East Somerville, Mrs. Mary C. Howard, 5 00
Everett, Howard Y. M. C.A., toward support Rev. E. G. Tewksbury, 25 00
Fall River, Mrs. Mira K. Lincoln, 10 00
Falmouth, Martha E. Searle, 1 00
Fitchburg, Calvinist Cong. ch., Friends, 25 00
Florence, Emily D. Bridgman, 2 16
Foxboro, Bethany Cong. ch. 22 80
Gloucester, Trinity Cong. ch. 50 00
Great Barrington, 1st Cong.ch., 29.81; Friend, 5, 34 81
Greenfield, Friend, 7 00
Hadley, 1st Cong. ch. 23 10
Harvard, Rev. C. C. Torrey, 10 00
Hatfield, Cong. ch. 64 99
Hawley, Cong. ch. 6 60
Hubbardston, Cong. ch. 5 00
Huntington, 1st Cong. ch. 3 00
Hyde Park, Cong. ch. 10 00
Islington, Cong. ch., 2.50; Mrs. J.D. Clarke, 2, 4 50
Kingston, Mayflower Cong. ch. 30 00
Lancaster, Cong. ch. 51 32
Littleton, A Friend 10 00
Lowell, Friend, 2 00
Lynn, North Cong. ch. 21 66
Malden, 1st Cong. ch. 139 83
Marblehead, 1st Cong. ch. 37 00
Marion, Friend, 1 00
Medway Village, Cong. ch. 25 00
Middleboro, Nellie H. Swift, 3 00
Millbury, 1st Cong. ch., Friend, 2 00
Mill River, Cong. ch. 10 00
Monson, Cong. ch. 25 40
Natick, Friend, 2 00
New Bedford, North Cong. ch., of which 410.70 toward support Rev. F. R. Bunker, 434.54; Friend of Missions, 10, 444 54
Newburyport. Belleville ch. 10 00
Newton, Miss M. E. Atkinson, for native preacher, Madura, 25 00
Newton Centre, Rev. Daniel L. Furber, D.D., 100; C, 15, 115 00
Newton Highlands, Margaret J. Guild, 50 00
North Amherst, Mrs. C. B. Adams, 2 00
Northampton, 1st Cong. ch., 86.57; Friend, 1, 87 57
North Oxford, Mary E. Lamprey, 2 00
North Reading, Union Cong. ch. 10 00
Norwood, Y. P. S. C. E. of 1st Cong. ch., for support of missionary in Foochow, 2.50; Y. P. S. C. E., for support of native preacher in China, 2.50; Charles E. Hippisley, 5, 10 00

Oxford, 1st Cong. ch., of which 3, special from two friends, to const. Mrs. Ida Elizabeth Newton, H. M. 103 00
Peru, Rev. A. H. Plumb, Jr. 10
Pittsfield, 1st Church of Christ, 75 00
Plymouth, Rev. Haig Adadourian, 1 00
Princeton, Cong. ch. 15 25
Saugus, Cong. ch. 29 42
Sharon, Cong. ch. 23 99
Somerville, Winter Hill, 5 00
Southampton, Cong. ch. 52 00
South Braintree, South Cong. ch. 6 00
South Deerfield, Cong. ch. 60 98
South Walpole, Missionary, 2 00
Springfield, South Cong. ch., 65.36; North do., 50; Olivet Cong. ch., 39; Mrs. Harriet S. C. Birnie, 100; Kate B. Swift, 10, 264 36
Stoughton, Cong. ch. 4 46
Truro, E. S. Dyer, 1 00
Uxbridge, 1st Cong. ch., 3.95; Friend, 2, 5 95
Walpole, 2d Cong. ch. 15 00
Waltham, Cong. ch., 50; Trin. do., 21.86, 71 86
Webster, 1st Cong. ch., 20; E. L. Spalding, 1.50, 21 50
Wellesley, Mrs. E. N. Horton, 10 00
Westboro, F. A. Falkner, 5 00
West Newton, 2d Cong. ch. 209 60
Weymouth and Braintree, Union Cong. ch. 46 55
Woburn, Y. P. S. C. E. of 1st ch., for support Rev. James H. Roberts, 300 00
Worcester, Plymouth Cong. ch., 82.75; Mrs. Elizabeth P. Smith, 10; Two Ladies, for Christ's sake, 7, 99 75
—— B. C. M., 100; S. A. C., 50; Bass Rock, 3, 153 00—4,452 00

Legacies.— Hatfield, Samuel H. Dickinson, by Daniel W. Wells, Robert M. Woods, and Frederick H. Bardwell, Ex'rs, 20,000 00
Northampton, Numan Clark, 30 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 70 00—20,100 00

24,552 00

RHODE ISLAND.

Central Falls, Miss M. T. Harris, 5 00
East Providence, S, 1 00
Pawtucket, William Paton, 2 00
Providence, Academy-ave. Cong. ch., 4; Jun. Aux. of Union Cong. ch., for native preacher, Foochow, 20, 24 00
Slatersville, Rev. Albert Donnell, 10 00—42 00

Legacies.— Pawtucket, Hugh McCrum, add'l, 10 00

52 00

CONNECTICUT.

Bethlehem, Cong. ch. 23 04
Bloomfield, Cong. ch. 11 20
Branford, Cong. ch., 37; H. G. Harrison, 10. 47 00
Bridgeport, Edward W. Marsh, 25; Sarah C. Hubbard, 10c. 25 10
Bristol, 1st Cong. ch. 115 00
Burnside, Friend, 100 00
Canaan, Pilgrim Cong. ch. 22 71
Chaplin, Cong. ch. 18 00
Colebrook, Cong. ch. 30 00
Collinsville, Cong. ch., 10; C. W. Atwater, 10, 20 00
Cromwell, Friend, 1 00
Danielson, Westfield Cong. ch. 97 46
East Canaan, Cong. ch. 5 85
East Granby, Cong. ch. 6 00
East Hampton, Cong. ch. 40 34
East Hartford, A Friend, 1st ch. 27 00
Ellsworth, Cong. ch. 8 75
Franklin, Cong. ch. 5 00
Griswold, 1st Cong. ch. 43 40
Haddam, 1st Cong. ch. 23 00
Hadlyme, Cong. ch., 12.57; R. E. Hungerford, 10, 22 57
Hanover, Cong. ch. 5 78
Hartford, 1st Cong. ch., 342.99; Talcott-st. Cong. ch., 3; A. M. Manning, 10; Alfred B. Fish, 10; L, 5, 370 99
Huntington, Rev. A. J. Park, 3 00
Kensington, Miss F. A. Robbins, 10 00
Lakeville, Mrs. S. J. Pennock, 3 00
Litchfield, 1st Cong. ch. 132 36
Long Ridge, Cong. ch. 3 00
Meriden, A Friend, 5 00
New Britain, 1st Church of Christ, 110 00
New Hartford, North Cong. ch. 31 37
New Haven, United ch., J. T. F., 10; Dixwell-ave. Cong. ch., 5; H.S.D., 100; Mrs. C. L. Ives, 25; M. T. Landfear, 9, 149 00
New London, 1st Church of Christ, 153.05; Mrs. J. N. Harris, extra, 100; Lora E. Learned, 5, 258 05
North Branford, Cong. ch., Interest legacy Lucretia Plant, 4 04
North Woodbury, North Cong. ch., Charles Peck, 50 00
Norwich, Park Cong. ch. 160 13
Old Saybrook, Cong. ch. 16 34
Plainville, A life member, Plainville, Conn., to const. Ray Willard Moody, H. M., 100; Friend, 2, 102 00
Poquonock, Cong. ch. 14 03
Ridgefield, 1st Cong. ch. 16 48
Salisbury, Cong. ch., 19.67; Amica, 3, 22 67
Simsbury, 1st Church of Christ, 7 03
Somers, In memory of Col. and Mrs. Oren Pomeroy, 100 00
Southington, Cong. ch. 52 72
Southport, Mrs. Henry T. Buckley, 170 00
Staffordville, Cong. ch. 3 73
Stratford, Samuel E. Curtis, 3 00
Terryville, Friends, 26 25
Tolland, Cong. ch. 24 85
Westford, G. N. Edwards, 1 00
West Hartford, Friend, 50 00
West Haven, 1st Cong. ch., 34.69; Hugh E. Burbank, 20, 54 69
Whitneyville, Charles W. Brock, 5 00
Windham, Cong. ch. 54 92
Windsor, Edwin S. Smith, 2 00
Windsorville, Mrs. John N. Clark, 2 00
—— Friends, by Rev. H. M. Lawson, 28; In memory of S.P.C., 5, 33 00—2,749 85

Legacies.— New London, J.N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'rs, add'l, 1,041.66; do., Mrs. Betsey P. McEwen, add'l, 2, 1,043 66
Southport, Rev. Lewis Pennell, by A. C. Bradley, Adm'r, add'l, 590 14—1633 80

4,383 65

NEW YORK.

Albany, Friend, 35 00
Angola, Miss A. H. Ames, 5 00
Aquebogne, Cong. ch., 6.60; do., W. M. N., 5, 11 60
Binghamton, 1st Cong. ch. 180 64
Brooklyn, Miss Mabel G. Parker, 2; Mrs. H. C. Folger, 2, 4 00
Buffalo, Mrs. T. N. Ely, 20 00
Busti, Eli Curtiss, 5 00
East Bloomfield, Mrs. Eliza S. Goodwin, 5 00
Geneseo, Friend, 140 00
Honeoye, Cong. ch. 5 00
Lake Grove, Rev. John J. Bond, 1 00
Middletown, North-st. Cong. ch. 5 00
Morrisville, E. G. Fleming, 1 00
New York, Geo. G. Williams, 150; E. W. Coe, 50; Rev. F. H. Marlin, D.D., 25; E.W.G., 10; E.C.P., 5; Charles Thom, 5; Mrs. E. M. Norton, 3; A reader of the Herald, 2, 250 00

Northfield, W. M. Hoyt,	1 00	
North Pitcher, Cong. ch.	3 78	
Olean, Mrs. Mary A. Strickland,	4 00	
Orient, Cong. ch.	17 42	
Oxford, Cong. ch.	50 00	
Paris, Rev. Wallace E. Mather, for catechist, Madura,	25 00	
Pitcher, Cong. ch.	11 97	
Rome, Rev. Wm. B. Hammond,	1 00	
Utica, Bethesda Welsh Cong. ch.	20 00	
Walton, 1st Cong. ch.	98 82	
Woodville, Cong. ch.	25 50	— 926 73

NEW JERSEY.

Bloomfield, Mrs. Frederick Crane, in memory of Mrs. Julia Hall,	5 00	
Chester, J. H. Crames,	25 00	
East Orange, Miss Carrie Weimer,	10	
Orange, Mrs. Mary Louise Morrison, 5; Friend, 2,	7 00	
Upper Montclair, Christian Union Cong. ch.	225 00	
Vineland, Friend,	1 00	— 263 10

PENNSYLVANIA.

Linesville, Nina C. Stewart,	10 00	
Philadelphia, 1st Cong. ch., Germantown, 10; C. C. Savage, 500; Miss Caroline E. Furber, 30; A. E. Dunning, 5,	545 00	
Ridgway, 1st Cong. ch.	5 00	— 560 00

DISTRICT OF COLUMBIA.

Washington, R. Dunning,	50 00

VIRGINIA.

Falls Church, Cong. ch.	8 00

WEST VIRGINIA.

Huntington, 1st Cong. ch.	22 35

NORTH CAROLINA.

Kernersville, Lilla M. Harmon,	1 00

SOUTH CAROLINA.

Cheraw, In memoriam,	10 00

FLORIDA.

Georgiana, Mrs. Mary C. Munson,	9 00	
Melbourne, 1st Cong. ch.	10 51	— 19 51

ALABAMA.

Anniston, 1st Cong. ch., of which Woman's Miss. Soc., 4; Rev. Jas. Brown, 2,	6 00

LOUISIANA.

Quadrate, Hampton McMillan,	1 00	
Thibodeaux, 1st Cong. ch.	1 00	— 2 00

TEXAS.

Palestine, Rev. F. E. Hall,	20 00

TENNESSEE.

Pin Hook Landing, Rev. C. B. Riggs and family,	5 00

INDIANA.

Fort Wayne, South Cong. ch.	11 00	
Kokomo, H. W. Vrooman, for native pastor, Aintab	25 00	— 36 00

KENTUCKY.

Berea, Friends,	9 00

MISSOURI.

Kansas City, 1st Cong. ch., 102.57; Rev. S. Penfield, 5,	107 57

OHIO.

Akron, West Cong. ch.	72 00	
Cleveland, Pilgrim Cong. ch., toward support Rev. Horace T. Pitkin, 166.67; Euclid-ave. Cong. ch., toward support Rev. and Mrs. H. B. Newell, 78.17; Lake View Cong. ch., 15; Plymouth Cong. ch., 12; Denison-ave. Cong. ch., 10; Cyril Chapel, 8; Lakewood Cong. ch., 1.67; Mrs. Carrie Westgate, 20.21,	311 72	
Croton, Cong. ch.	2 00	
East Cleveland, Mrs. Mary A. Bourn,	1 00	
Elyria, Mrs. Willis W. Fay,	1 00	
Grafton, Cong. ch.	4 07	
Hudson, Mrs. S. E. Rideout,	17 50	
Little Muskingum, Cong. ch.	6 63	
Mt. Vernon, Cong. ch.	3 40	
Painesville, 1st Cong. ch., 82.03; Miss C. D. Lawrence, 5,	87 03	
Ruggles, Mrs. Martha W. Taylor,	5 00	
Tallmadge, An Extra X,	10 00	
Toledo, Washington st. Cong. ch.	21 99	— 543 34

ILLINOIS.

Alton, Mrs. I. D. Gilman,	10 00	
Batavia, Cong. ch.	50 00	
Belvidere, Rev. M. M. Longley,	1 00	
Bureau, Cong. ch., 15; Rev. D. J. Torrens, 8,	23 00	
Champaign, Cong. ch., to const. with previous donation Paul Edward Howe, H. M.	25 00	
Chandlerville, Cong. ch.	50 35	
Chicago, Union Park Cong. ch., M. C., 13.56; Leavitt-st. Cong. ch., A Friend, add'l, 10; Grace Cong. Sab. sch., Sen. class No. 10, for Bible-reader, 12; Mrs. C. F. Holcombe, 20; S. E. R., 1,	56 56	
Denver, St. Albans Cong. ch.	5 18	
Elgin, Prospect Cong. ch.	10 00	
Evanston, First Cong. ch.	51 00	
Farmington, Mrs. Geo. W. Little,	5 00	
Griggsville, Cong. ch.	10 00	
Hinsdale, Cong. ch.	10 95	
Lee Center, Cong. ch.	24 75	
Loda, Cong. ch., 8.35; Mrs. J. L. and N. E. Slocum, 8,	16 35	
Lombard, 1st Cong. ch.	9 00	
Oak Park, 2d Cong. ch.	84 00	
Ottawa, Cong. ch.	8 83	
Pecatonica, R. E. Short, to const. Genevieve Davis, H. M.	100 00	
Peoria, Rev. A. A. Stevens,	20 00	
Port Byron, Miss E. L. Hollister,	2 00	
Sycamore, Henry Wood, 3; Mrs. Elizabeth Wood, 2,	5 00	
Thawville, Cong. ch.	8 15	— 586 12
Legacies. — *Deduct*, Rockford, tax on legacy of Horatio Stone,		69 00
		517 12

MICHIGAN.

Ann Arbor, Mrs. Sarah P. McMahon, 15; Rev. J. W. Bradshaw, D.D., 10; Friend, 2,	27 00	
Cedar Springs, Cong. ch.	1 00	
Detroit, 1st Cong. ch.	100 00	
Douglas, Cong. ch.	18 65	
East Grand Rapids, Cong. ch.	1 00	
Grandville, 1st Cong. ch.	2 83	
Harrison, Cong. ch.	25	
Lansing, Plymouth Cong. ch., 32.80; Pilgrim Cong. ch., 15,	47 80	
Maple City, Rev. Robert Houston,	3 00	
Rockford, Cong. ch.	2 50	
Watervliet, Plymouth Cong. ch.	35 40	
—— Friend,	50 00	— 289 43

WISCONSIN.

Brandon, Cong. ch.	10 00	
Cashton, Rev. L. B. Nobis,	20 00	
Clintonville, Scandinavian Cong. ch.	3 30	
Dartford, Cong. ch.	25 00	
Delavan, Cong. ch.	23 88	
Fontana, Mary D. Reed,	5 00	
Lake Geneva, First Cong. ch.	11 00	
Oshkosh, W. F. M.	2 00	
Prescott, Cong. ch.	20 80	
Racine, Mrs. Canfield Smith, 50; Mary Jorghenson, 10,	60 00	
River Falls, Miss E. C. Pratt,	10	
Sharon, Cong. ch.	4 01	
South Milwaukee, German Cong. ch.	3 20	
Tomahawk, Cong. ch.	5 31	
Whitewater, Cong. ch.	16 00	—209 60
Deduct.—Beloit College (see February *Herald*),		85 00
		124 60

IOWA.

Ames, 1st Cong. ch.	22 56	
Avoca, German Cong. ch.	10 00	
Council Bluffs, 1st Cong. ch.	36 57	
Des Moines, Plymouth Cong. ch., 6; C. B. Atkins, 10,	16 00	
Eldora, C. McKeen Duren,	300 00	
Elkader, Cong. ch.	10 00	
Grinnell, Rev. Geo. E. White, rec'd for preaching,	21 79	
Hickory Grove, Cong. ch.	6 71	
Keck, Cong. ch.	3 25	
Moville, Cong. ch.	9 20	
Nevinville, Cong. ch., special gifts,	1 70	
Pleasant Prairie, Cong. ch.	14 95	
Prairie City, Clarence P. Emery and wife, per G. H. Merrill, trustee,	11 67	
Rockford, 1st Cong. ch.	17 60	
Rowan, Cong. ch.	7 00	—489 00

MINNESOTA.

Cottage Grove, Cong. ch.	6 54	
Freeborn, Cong. ch.	5 30	
Kanarangi, Rev. R. P. Upton, for native preacher, Madura,	25 00	
Lake City, Sara M. Manning,	1 00	
Mankato, 1st Cong. ch.	6 75	
Minneapolis, Rodelmer,	2 00	
Silver Lake, Bohemian Free Ref. Cong. ch.	20 20	— 66 79
Legacies.—Winona, Geo. F. Hubbard, add'l,		231 50
		298 29

KANSAS.

Alton, Cong. ch.	7 25	
Emporia, 1st Cong. ch.	5 50	
Kansas City, Pilgrim Cong. ch.	18 00	
Neosho Falls, Rev. S. B. Dyckman,	50	— 31 25

NEBRASKA.

Beatrice, Mrs. J. N. Wilber, for Chinese worker,	27 00	
Franklin, Cong. ch.	45 70	
Hayes, German Cong. ch.	2 50	
Linwood, Cong. ch.	11 00	
McCook, German Cong. ch.	13 50	
Milford, Cong. ch.	4 55	
Omaha, Mr. and Mrs. F. D. Jackson, 10; Lyman E. Ware, 1,	11 00	
Palisade, 1st Cong. ch.	2 35	
Rising City, Cong. ch.	10 00	—127 60

CALIFORNIA.

Fruitvale, Cong. ch.	2 35	
La Mesa, Geo. L. Flagg,	5 00	
Oakland, 1st Cong. ch., 200; Rev. F. B. Perkins, 25; Rev. Geo. Mooar, D.D., 20,	245 00	
Rio Vista, Cong. ch.	10 00	
San Francisco, Park Cong. ch., 15.25; Richmond Cong. ch., 9.91; W. F., 25,	50 16	
Santa Barbara, 1st Cong. ch.	2 00	
Stockton, Rev. John C. Holbrook, D.D., extra,	15 00	
Villa Park, Cong. ch.	4 65	
Woodbridge, Mr. and Mrs. G. W. Skey,	5 00	—339 16

OREGON.

Eugene, 1st Cong. ch.	5 00	
Hubbard, Cong. ch.	4 00	
Smyrna, Cong. ch.	4 50	
Sylvan, 1st Cong. ch.	1 30	
Willsburg, Cong. ch.	2 00	— 16 80

COLORADO.

Beulah, Geo. Johnston,	5 00	
Denver, C. H. Stevens,	2 00	
Longmont, Cong. ch.	18 00	— 25 00

WASHINGTON.

Deer Park, Y. P. S. C. E., toward support Rev. H. D. Goodenough,	5 00	
Everett, 1st Cong. ch.	35 00	
Ritzville, Cong. ch.	5 00	
Seattle, Mrs. H. Vance, for support of missionaries, 40; Rev. S. M. Freeland, 1,	41 00	
Tacoma, J. Arnston,	10 00	
Washougal, Cong. ch., Mr. B. Acker,	10 00	—106 00

NORTH DAKOTA.

Dexter, Cong. ch.	5 57	
Hankinson, Cong. ch.	6 70	— 12 27

SOUTH DAKOTA.

Beresford, M. Meidell,	2 00	
Ipswich, Cong. ch.	3 70	
Scotland, A friend of the Kingdom,	6 00	
Yankton, Y. M. C. A. of Yankton College,	4 90	
—— Friends,	180 00	—196 60

MONTANA.

South Butte, Alice L. Crossman,	5 00

IDAHO.

Weiser, Miss Marguerite E. Upton,	4 00

UTAH.

Coalville, Member, 50

ARIZONA.

—— Friend, 100 00

OKLAHOMA.

Minneha, Cong. ch. 1 00
Oklahoma City, Woman's Mis. Soc. 1 50 —— 2 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria.—Krein, Fl. 10.55; Skalitz, Fl. 2.50; Betanie, Fl. 70, 34 05

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions in part, 11,611 07

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 3,070 00

For salary, Rev. C. D. Ussher, 5 00—3,075 00

MISSION SCHOOL ENTERPRISE.

Maine.—Hampden, Sab. sch. of Cong. ch., 15; South Berwick, Y. P. S. C. E., 5.65, 20 65
New Hampshire.—Concord, Sab. sch. of South Cong. ch., 10; Conway, Sab. sch. of 2d Cong. ch., 2.56; Member Y. P. S. C. E., 15c. 12 71
Vermont.—North Hyde Park, Y. P. S. C. E., 2; Junior C. E. S., 1, 3 00
Massachusetts.—Attleboro', Sab. sch. of 2d Cong. ch., 17; Barre, Y. P. S. C. E., 6.46; Boston, Y. P. S. C. E. of Union ch., 41.25; Walnut-ave., Y. P. S. C. E., 3; Hanson, Y. P. S. C. E., 2; Mansfield, Y. P. S. C. E., 9; Medfield, Sab. sch. of Cong. ch., add'l, 1; Millis, Y. P. S. C. E., 5; New Bedford, Trinitarian Bible School, 22.08; North Amherst, Y. P. S. C. E., 1.68; Shrewsbury, Y. P. S. C. E., 10; South Deerfield, Sab. sch. of Cong. ch., 5; Springfield, Y. P. S. C. E. of Emmanuel ch., 3; Wenham, Y. P. S. C. E., 9, 135 47
Connecticut.—Eastford, Y. P. S. C. E., for student, Pasumalai, 5; Griswold, Y. P. S. C. E. of 1st Cong. ch., 3; New Haven, Davenport Y. P. S. C. E., 6; Plainfield, Y. P. S. C. E., 1; Salem, Y. P. S. C. E., 2; Salisbury, Cong. class, for work in China, 4.85; South Norwalk, Cong. Sab. sch., 30.30, 52 15
New York.—Port Leyden, Y. P. S. C. E. of 1st Cong. ch. 6 00
New Jersey.—Plainfield, Junior C. E. S. 4 65
Pennsylvania.—Lansford, 1st Cong. Sab. sch., Children's Service, 3.20; Scranton, Y.P.S.C.E. of Plymouth Cong. ch., 3.11, 6 31
Virginia.—Falls Church, Y. P. S. C. E. 8 05
District of Columbia.—Washington, Y. P. S. C. E. of University Park Temple, 1 50
Alabama.—Anniston, Y. P. S. C. E. of 1st Cong. ch. 1 00
Missouri.—Kidder, Junior C. E. S. 4 00
Ohio.—Jefferson, Kingdom, Extension Soc. 19 98
Illinois.—St. Charles, Y. P. S. C. E., for work in Africa, 3 80
Michigan.—Ann Arbor, 1st Cong. ch. Sab. sch., 10; Northport, Y. P. S. C. E. of Cong. ch., 2; do., Jun. of do., 1.25; Rockford, Y. P. S. C. E., 1.75, 15 00
Wisconsin.—Evansville, Jun. C. E. S. 30 00
Iowa.—Webster City, Y. P. S. C. E. of Cong. ch. 6 10
Nebraska.—Loomis, Union Sab. sch., for work in Africa, 2 41
331 98

MICRONESIAN NAVY.

New Hampshire.—Campton, Free chapel, 2; Manchester, 1st Cong. Sab. sch., for *Morning Star*, 14.57; North Weare, Union Y. P. S. C. E., 5; West Rindge, Sab. sch. of Rindge Cong. ch. 11.43, 33 00
Vermont.—Brattleboro, Center ch, Sab. sch., 10; Grafton, Cong. Sab. sch., 1.70; Thetford, Infant class, Cong. Sab. sch., 1; Wallingford, Cong. Sab. sch., for *Morning Star*, 10, 22 70
Massachusetts.—Hatfield, Cong. Sab. sch., 2.75; Newburyport, Belleville Sab. sch., Pastor's class, 5, 7 75
Connecticut.—Hartford, Primary Dept., 2.75; Pearl-st. Sab. sch., 10; Plainville, Cong. Sab. sch., for *Morning Star*, 10; West Hartford, Cong. Sab. sch., 20, 40 00
New York.—Jamestown, Y. P. S. C. E., 10; N. Y. City, Primary Dept. Pilgrim Cong. Sab. sch., 10, 20 00
New Jersey.—Plainfield, Cong. Sab. sch. 34 45
Ohio.—Dayton, Central Sab. sch., for *Morning Star*, 6.50; Mansfield, 1st Cong. Sab. sch., Primary Dept., 1.40, 7 90
Illinois.—Joy Prairie, Cong. Sab. sch. 8 51
Nebraska.—Omaha, Plymouth Cong. Sab. sch., for *Morning Star*, 4 27
California.—Pasadena, Lake-ave. Cong. Sab. sch. 10 70
Washington.—Hillhurst, Miss A. Loomis, 50 00
2 9 28

FOR SUPPORT OF YOUNG MISSIONARIES.

Missouri.—St. Louis, Reber-pl. Y. P. S. C. E., for Bates Fund, 6 00
Illinois.—Aurora, Y. P. S. C. E. of 1st Cong. ch., for Larkin Fund, 5; Chicago, Y. P. S. C. E. of Millard-ave. Cong. ch., for do., 10; do., of 1st Cong. ch., for do., 8.91; Decatur, Y. P. S. C. E., for do., 5; Dwight, Y. P. S. C. E., for do., 5; Highland, Y. P. S. C. E., for do., 3; Odell, Y. P. S. C. E., for do., 12.50; Princeton, Y. P. S. C. E., for do., 10; Rock Falls, Y. P. S. C. E., for do., 5; Woodburn, Y. P. S. C. E., for do., 7.50, 71 91
Michigan.—Butternut, Y. P. S. C. E., for Lee Fund, 5; Clio, Y. P. S. C. E., for do., 5; Ironton, Y. P. S. C. E., for do., 5; Jackson, Y. P. S. C. E. of 1st Cong. ch., for do., 10; Onekama, Y. P. S. C. E., for do., 2.85, 27 85
Wisconsin.—Arena, Herbert C. E. Local Union, for Olds Fund, 3; Washburn, Y. P. S. C. E., for do., 10, 13 00
Iowa.—Atlantic, Y. P. S. C. E., for White Fund, 10; Clarion, Y. P. S. C. E., for do., 5; Fairfax, Y. P. S. C. E., for do., 2.51; Kingsley, Y. P. S. C. E., for do., 5; Nevinville, Y. P. S. C. E., for do., 2; Osage, Y. P. S. C. E., for do., 15; Victor, Y. P. S. C. E., for do., 1.66; Waterloo, Y. P. S. C. E., for do., 10, 51 17
Kansas.—Almena, Y. P. S. C. E., for Bates Fund, 1.25; McPherson, Y. P. S. C. E., for do., 2.50, 3 75
Nebraska.—Carroll, Y. P. S. C. E., for Bates Fund, 1.70; Chadron, Y. P. S. C. E., for do. 4; F. Y. P. S. C. E., for do., 20.80; Hay Springs, Y. P. S. C. E.,

for do., 1.62; Lincoln, Butler-ave. Y. P. S. C. E., for do., 3.25; Park, Y. P. S. C. E., for do., 3.64, 35 01

South Dakota.—Athol, Y. P. S. C. E., for Albrecht Fund, 5 00

213 69

CONTRIBUTIONS FOR THE DEBT.

Maine.—Bangor, Rev. F. B. Denio, D.D., 10 00

Vermont.—Milton, Cong. ch. 20 00

Massachusetts.—Boston, Mary B. Richardson, 5; Holyoke, Y. P. S. C. E. of 2d Cong. ch., 22.50; Longmeadow, Rev. S. G. Barnes, D.D., 100; North Brookfield, Rev. John L. Sewall, 5, 132 50

Connecticut.—Bridgeport, Mrs. N. E. Wordin, 10; Hartford, C. Burnell Olds, 2; Plymouth, Miss Ellen S. Langdon, 2, 14 00

Michigan.—Detroit, Rev. and Mrs. Nehemiah Boynton, 100 00

276 50

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

New Hampshire.—Lyme, Cong. Sab. sch., Pri. class, for work, care Mrs. H. N. Barnum, 1 00

Vermont.—Bristol, F. W. Nash, for use of Rev. E. P. Holton, 10 00

Massachusetts.—Andover, Miss Agnes Park, for work, care Rev. H. N. Barnum, 20; Bernardston, Miss Martha L. Newcomb, for work, care Rev. A. H. Smith, 50; Boston, Y. P. S. C. E. of Union ch., for use of Rev. J. H. House, 15; do., Extra Cent-a-day Band of 2d ch., Dorchester, for pupil, care Dr. F. C. Wellman, 5; do., Two Friends, for pupil, care Mrs. H. T. Perry, 12; Dalton, 1st Cong. Sab. sch., for work, care Miss M. L. Daniels, 25; Haverhill, Chinese Sab. sch. of North Cong. ch., for work, care Rev. C. R. Hager, 25.77; Holyoke, Friday Club, for work, care Rev. Dwight Goddard, 10; Lincoln, Y. P. S. C. E. and church and congregation, for the Harriet C. Richardson Room, Lincoln Hall, Foochow, 50; Melrose, Y. P. S. C. F., for native preacher, care Rev. James Smith, 10; New Bedford, Chinese Sab. sch., for work, care Rev. C. R. Hager, 9.27; Newtonville, Chinese Sab. sch., for work, care Rev. C. R. Hagar, 30.56; North Amherst, Friends, for use of Rev. E. P. Holton, 10; Northbridge, Cong. ch., Mrs. Sarah T. Greenwood, for native pastor, Madura, 14; Saugus, Mrs. J. C. Labaree, 5; Springfield, H. B. Gibbud, for work in Prague, 1; Winchendon, Y. P. S. C. E. of North Cong. ch., for use of Miss E. M. Blakely, 25; Worcester, Y. P. S. C. E. of Hope ch., for native worker, care Rev. Dwight Goddard, 18; —— Friend, for work, care Rev. W. P. Elwood, 10, 345 60

Connecticut.—East Windsor, Y. P. S. C. E., for pupil, care Miss M. E. Brewer, 5; Glenbrook, Union Mem. Mis. Soc., for pupil, care Mrs. E. S. Hume, 10; Haddam, Friends, for use of Dr. George C. Raynolds, 20; Meriden, Chinese Sab. sch. of 1st Cong. ch., for work, care Rev. C. R. Hager, 10; Middletown, Mrs. H. Lucentia Ward, for work, care Rev. L. S. Gates, 40; New Haven, Rev. H. W. Pope, for use of Rev. Dwight Goddard, 30; Newington, Miss Belden's Sab. sch. class, for native teacher, care Rev. R. Winsor, 20; Southington, Cong. Sab. sch., for work, care Rev. George L. Williams, 16.30; Stamford, Y. P. S. C. E., for Bible reader, Madura, 11, 162 30

New York.—Brooklyn, Central Cong. Sab. sch., for Bible readers, Madura, 54; New York, Broadway Tabernacle, Two Friends, for Anatolia Cottage, 25; do., Friends, through the Misses Leitch for Lend-a-hand Fund, Ceylon, 12.50; Sayville, Y. P. S. C. E., for native preacher, Shansi, 37.50; Schroon Lake, William Marsh, for use of Rev. R. C. Hastings, 1; Suffolk Co., Y. P. S. C. E., for Zornitza, 96.55; Syracuse, Y. P. S. C. E. of Plymouth ch., for work, care Miss Harriet L. Cole, 15, 241 55

New Jersey.—East Orange, 1st Cong. Sab. sch., for Bibles, Micronesia, 54.39; Montclair, Pilgrim Mis. Soc., for use of Mrs. J. D. Eaton, 17; Upper Montclair, Junior C. E. S., for school, Tientsin, 25, 96 39

Pennsylvania.—Germantown, Church of Atonement, Friend and Sab. sch., for use of Rev. Clarence D. Ussher, 15 00

Texas.—Paris, Ladies Soc. of 1st Cong. ch., 12.25; 1st Cong. Sab. sch., 7.50; 1st Cong. Y.P.S.C.E., 7.50; D. H. Scott, 15—all for work, care Miss Eva M. Swift, 42 25

Ohio.—Bellevue, Y. P. S. C. E., for native preacher, Madura, 14; Cleveland, Euclid-ave. Cong. ch., J. L. Cozad, for work, care Rev. H. B. Newell, 10; Oberlin, Friends, through Mrs. C. B. Martin, for use of Rev. and Mrs. I. M. Channon, 9.25; do., Mrs. Sarah R. Mann, for teacher, Anatolia College, 50, 83 25

Illinois.—Chicago, 1st Cong. Sab. sch., for work, care Rev. C. F. Gates, 6.12; Evanston, Friend, for work, care Rev. S. C. Bartlett, Jr., 1; West Chicago, Cong. ch., Dr. James Bradley and the young people, for work, care Rev. C. R. Hager, 25, 32 12

Michigan.—Michillinda, Friends, for work, care Rev. W. A. Farnsworth, 10 50

Washington.—Seattle, Mrs. H. Vance, for house for Rev. G. L. Williams, 10 00

South Dakota.—Mission Hill, Y. P. S. C. E., for support of pupil, Ahmednagar, 8 00

Canada.—Montreal, Mrs. E. W. Childs, for use of Rev. W. O. Ballantine, 55 00

England.—Bristol, H. Sanford Nicholls, for work at Kamundongo, 24 25

Turkey.—Marash, Armenian Friends, Interest on Endowment Theol. Sem, 50 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston,

Treasurer.

For work, care Miss F. C. Gage,	20 00	
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From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

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For work, care Mrs. W. H. Gulick,	5 00	
For work, care Rev. H. G. Bissell,	10 00	
For vacation of Mrs. Demchevskys,	75 00	
For use of Mrs. W. E. Hitchcock,	30 00	—— 126 63
		1,358 84
Donations received in July		31,465 31
Legacies received in July,		24,003 07
		55,468 38

Total from September 1, 1897, to July 31, 1898: Donations, $402,984.47; Legacies, $159,598.44 = $562,582.91.

For Young People.

MISSIONARY TOURING IN KOORDISTAN.

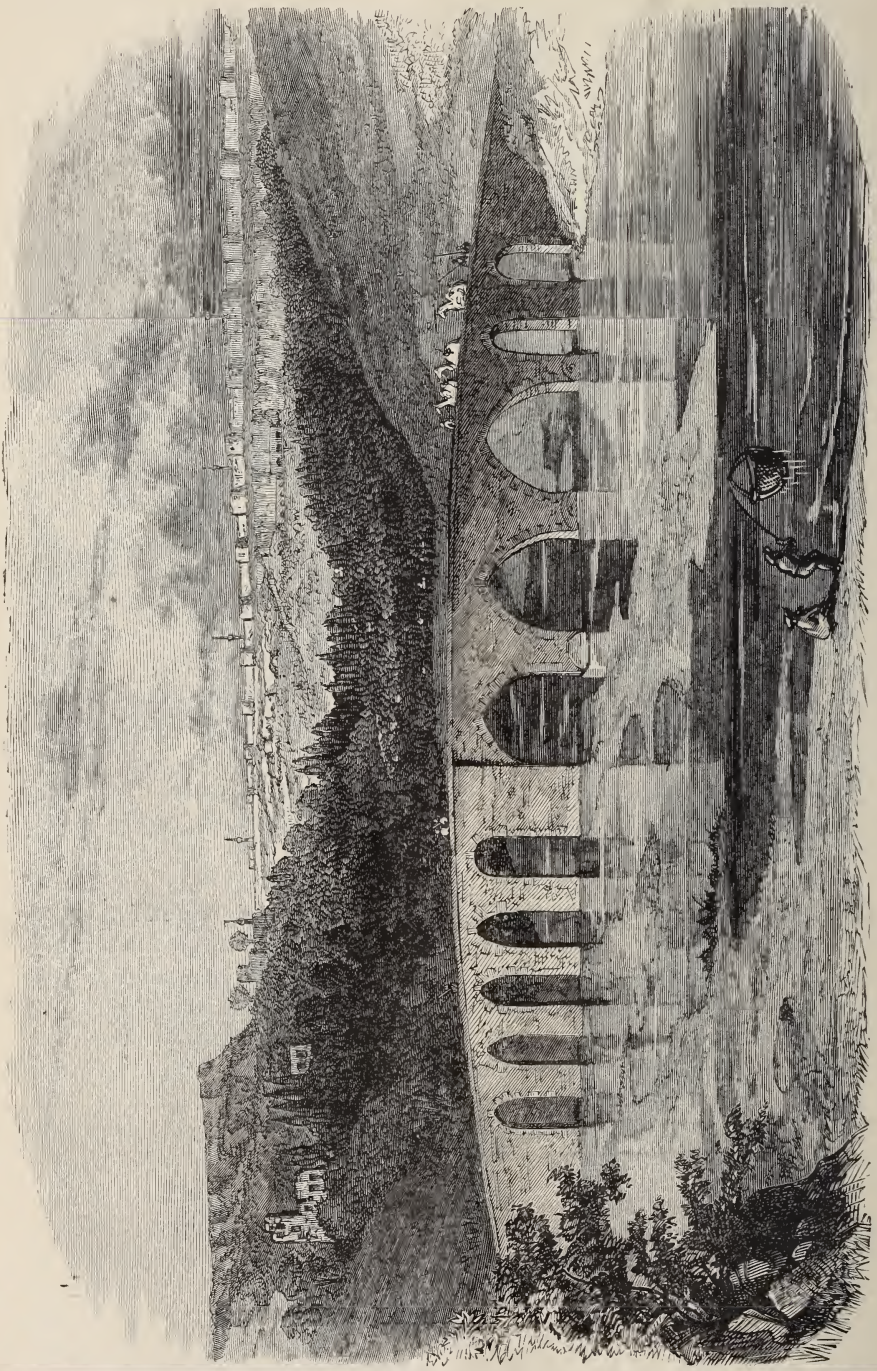
BY REV. JOHN K. BROWNE, OF HARPOOT.

After three weeks of evangelistic services in the quaint old mediæval city of Diarbekir, Miss Bush and myself started for a tour through some of the towns of Koordistan. Our exit from Diarbekir was still more beautiful than the entrance. The narrow street in which is the pastor's house was lined on either side with people watching our departure. For a long distance there was hardly room left for our impatient animals. Once out of those narrow, dark streets and the confining walls, our eyes feasted on the green of the gardens and the beautiful wild flowers. We crossed the Roman bridge over the Tigris, shown in the engraving on the next page, and rode over the rolling country beyond, wandering constantly over a velvety green carpet, and turning back often to see the strange Oriental city, with its superb surroundings, fade out of sight. The day's journey was a succession of fair scenes. The hills everywhere were covered with flocks. Villages were frequent, and we noticed the extensive dove-cotes — a means of prosperity for whole villages — also multitudes of storks' nests so low down in the trees, or on ruins, that children playing on the roofs might look down into them. We counted thirty-three around one village!

Our night's resting-place was at the big house of a Koordish Beg, on a hill, where we had a magnificent view. At the foot of the hill was a great caravan encamped for the night, with donkeys, mules, horses, and camels, and one tiny, white, baby camel. At first we were refused shelter, but the Beg's steward finally came and invited us in, and we were royally cared for. We were interested in a stork's nest on the corner of the roof of our house, and the Koords were as much interested in our horses and saddles, gathering in crowds to view the new-comers. A sumptuous repast was provided for us. As the barley of the village was exhausted, the head man literally unearthed a store of it, packed down and covered with earth and straw to keep through the winter.

The next half-day's ride brought us to Kilise, formerly a comfortable and prosperous village, now with hardly a habitable house. The village was wholly Protestant, but the preacher and chief man were killed and our chapel and school, shown on a following page, were almost ruined. But a great field of fragrant jonquils just above the village make it a garden of sweetness and beauty. Approaching Farkin, some girls eagerly ran ahead to give news of our coming, and we had a warm welcome. One house on the city wall reminded us of Rahab's. It was the parsonage, where our good preacher, Bedros, lives, and soon Hohannes, the preacher at Kilise, came

over to see us. The government officials were very thorough in searching our passports, but several made very friendly visits, some of which I returned.



THE ROMAN BRIDGE OVER THE TIGRIS, WITH DIARBEKIR BEYOND.

In every direction we saw growth in the work. There is urgent necessity of enlarging the chapel. The brethren cheerfully consented to increase their

share of the expenses of the work by assuming part of the preacher's salary. They have a good boys' school and offer sixty piasters a month if we will only send them a teacher for a girls' school. Work is opening in neighboring villages, with continual appeals for preachers. Farkin is the natural and political center of this whole region, therefore the need of making our spiritual and educational work there strong and aggressive.

We could not stay in Farkin over the Sabbath, as they besought us to, but were obliged to push on next day toward the town of Haine, riding all day in the pouring rain, the monotony of which was varied by hail and thunder and lightning. Again a Koordish village was our welcome shelter for the night. It was a clean, convenient room into which we were ushered, the pegs on the walls for hanging up our wraps, and the open fireplace with its big logs, being the conveniences. A big flock of lambs and kids, rushing into the yard at sunset, bleating and crying, and each hunting for its mother, was our amusement.

An early start the next morning brought us to Haine in good season, where we had the warmest welcome possible. For thirteen years no missionary lady had been able to visit them, so the women were especially glad of our coming. The massacres at Haine were terrible; large numbers of houses were destroyed; our fine stone chapel was used, for a time, as a mosque; the deceased pastor's body was exhumed and fired into, and his parsonage razed to the ground and its stones rolled down the hill, to be used in building a big house for a Koord. So our coming was like spring to winter-bound hearts. It was apparent at the first meeting with the men that all hearts were moved. The room was packed, and, as I spoke, the Holy Spirit was manifestly present in power. For ten days there were two daily meetings, one at suurise, the other an hour before sunset, and every evening with inquirers, aside from the women's meetings twice in the week and one each Sabbath. The church committee had many sessions to examine candidates for membership.

Saturday morning, the one after Good Friday, at dawn, we were interested to see women with little lighted tapers, going from grave to grave in the cemetery by the Gregorian church, in remembrance of the women of old who sought "the living among the dead." The Easter Sabbath closed our visit, with the communion, at which nine women and eighteen men united with the church, and "there was great joy in that city."

The next morning, at sunrise, I was called upon to perform a marriage service, and after that and a hurried breakfast we bade good-by to our friends. The women crowded on to the roofs to watch our departure, while the men and boys, in four companies, went far out of the town, turning back at different points, the last company going with us at least half an hour. It was a lovely morning; the sun shone aslant the fair, green plain and well-kept vineyards, and on gleaming waters and lofty mountain-tops, in all the splendor of the fresh, young spring. Three stalwart brethren from Dibne accompanied us on the three hours' ride to that village, having come over to Haine for the communion service. It was a religious feast day at Dibne, and the whole village poured out to see us. We remained an hour to talk with men and women.

Two men from Dibne went with us as far as the Tigris to lead us over the swollen river in safety. Our zaptieh steadied himself by taking hold of a horse's tail, while one of the Dibne men carried the zaptieh's gun high and dry over his head. There was a fierce wind to contend with, as well as the deep and rushing waters. We emerged safely, only to see Miss Bush attacked by two fierce shepherd dogs, which were soon driven off by our kind Dibne friends. We traveled from here in ease to the village of Peran, in a little valley surrounded by vineyards. Here there are 500 Turkish houses and only fifty Armenian. The latter have no priest and no schools and are wholly given up to the world. We enjoyed the hospitality of the chief Gregorian, but our hearts ached over the thought of the many towns and villages just like this, where people hearing the name of Christ know nothing of his love or salvation.

THE CHURCH AND SCHOOLHOUSE AT KALISE, DESTROYED DURING THE MASSACRE.

We have not space to tell here of our visits at Arghuni, Chermook, and Choonkoosh, or of our return to Harpoot over the lofty Taurus mountains, whose peaks, as we climbed higher and higher, still towered above us crowned with snow. Oh, the sparkling streams of water, the green grass, the wild flowers, the stillness and restfulness! We spent the night in the heart of the mountains, in a Koordish village of only four houses. As we descended the mountains on the next day, toward the Harpoot Plain, the eye took in a sweep of twenty miles in every direction. Our welcome home and the remembrance of our weeks of Christian labor made us sincerely grateful to God for the wonderful way in which he had led us. The results of the work done we leave to his all-wise care.

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